

† Τ Χ Η Λ Ο Γ Ι Α ;
O R
Serious Thoughts
O N
S E C O N D T H O U G H T S .

Being a Discourse fully proving from Scripture, the Writings of the Learned Ethnieks, Fathers of the Church, Philosophy, and the Dictates of right Reason, the separate Existence of the Soul.

Written in opposition to a late Heretical, Erroneous, and Damnable Book, set forth by Dr. *William Coward*, under the feign'd Name of *Estibius Psychelethes*, wherein he endeavours to prove the Opinion of the Soul's Existence to be a plain Heathenish Invention, and not consonant to the Principles of Philosophy, Reason, or Religion.

To which is adjoyn'd Pious Considerations on the four last things to be remembred, viz. Death, Judgment, Heaven, and Hell.

With a large Preface, giving *Estibius's* Character.

By *Alethius Phylosophes*.

L O N D O N : Printed and Sold by *John Nutt*, near
Stationers Hall.



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THE
Epistle Dedicatory

*To the most Reverend, as well as Re-
verend Fathers in God,*

Dr. Thomas Tenison, Lord Archbishop of
Canterbury, Primate and Metropolitan of
all England.

Dr. John Sharp, Lord Archbishop of York,
and Metropolitan of England.

Dr. Nathaniel Crew, Lord Bishop of Durham,
and Lord Crew.

Dr. Peter Alew, Lord Bishop of Winchester,
and Prelate of the most noble Order of
the Garter.

Dr. Thomas Spratt, Lord Bishop of Rochester,
and Dean of Westminster.

Dr. Gilbert Burnet, Lord Bishop of Sarum,
and Chancellor of the Garter.

Most Holy Prelates.

I Humbly beg leave to present to
your Honours Hands, a small
Discourse, but very necessary in such
an Age as this, wherein the princi-
ples of Atheism are openly profess

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and taught, and the Doctrine of Religion not confuted, but laugh'd out of Countenance, by such that endeavour to introduce the Dissolution of Piety and Vertue. There have been indeed a great many excellent Books writ upon this Argument by Learned Men; but I fear most of them too Learned for ordinary Readers, who most need Instruction, and are most easily poison'd with impious Doctrines; however, altho' this Treatise may be reckon'd among'em, yet is there enough in this Treatise fitted to the understanding of the meanest Men, who, I hope, will be so in Love with their own Souls, as affectionately to consider it: And those who will not read nor consider what is offered for their Salvation, are out of the reach of all Instruction, and will not be reclaim'd, till, like the Prodigal Son, they have felt the smart of their obstinate Folly. I have here ventur'd

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to encounter with the Enemy of our most Holy Faith, and to appear as a Second in her Sacred and Just Quarrel, because I know Truth is strong in her weakest, and Falshood weak in her strongest Champions; but not presuming on my own strength, I implore Divine Assistance and Benediction will so far be aiding to this Vindication, that many will be resolv'd in that point, which lately might have left (through some Mens Apostacy from the Truth) a scruple in their Conscience. By occasion of this Controversie, the Scriptures have been nicely searched into, the Writings of the Learned Ethnicks Examind, the Works of the Fathers faithfully perused, and Philosophy and Reason sounded to the bottom, to prove the Immortality and separate Existence of the Soul from the Body; the Subject whereof challenges this Dedication to your

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Graces and Lordships, the sweet Influence of whose Government continually distilleth Blessings upon God's Inheritance among us : But, passing over in Silence (as knowing it your Vertues not to hear of your Goodness) your incessant Travels in God's Cause ; and your Loyalty and Zeal to the Crown ; I wish that such a Present as this (though in it self very mean) will not be unacceptable to you, especially when it is intended to be raised as a Battery against Heresie and Schism. So not to be too prolix, that God would bless your Lordships with Long Life, Vigorous Age, and encrease of Honour, for the Service of Church and State, is the Prayer of,

My Lords,

Your Lordships most humble
and most obedient Servant,

Alethius Philopsyches.

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THIS being an Age much bigotted to Novelty, the Respect I have for the Welfare of all Mankind, incited me to oppose that damnable Opinion which has lately been published to the World to seduce Men from believing one of the most principle Fundamentals of the *Christian* Faith; wherefore I often blush at their Impudence, who presume to Print Contradictions intirely opposite to the Fundamental Principle of the Christian Religion, in such an Age as this, which, I durst to say, doth surpass that of the *Grecian* and *Roman* Learning: Some few of the unsettled Vulgar may be seduced with every Blast of new Doctrine, but the Learned will but only hold the Author and his Doctrine too, in Derision. Among these sort of People Doctor *William Coward* appears to the World under the covert Name of *Estibius Psychalethes*, with an heretical Book, wherein he endeavours to remove from Men that innate Principle which they all hold concern-

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ing the immaterial Soul, and immortal Spirit distinct from the Body, as well in this Life, as after Death; and to establish his erroneous Tenet, he strives to set People against Parents, Tutors, Masters, or Nurses, for making them (as he pretends) Slaves to the Force of Education, and lullabying them through several Ages in the wrong Notion of a Soul's existing either in Weal or Wo, so soon as Death had brought the Body its *quietus est*. Indeed I had never any Design of writing any thing against this conceited *Physician*, but having several of the Sheets of his Book coming to my hands, whilst under the Press, I was perswaded by several worthy Gentlemen to write somewhat in Opposition to it, and accordingly I writ this Treatise, for confirming People in the certainty of the Soul's Existence; but more especially it is offer'd to the perusal of those green Heads of the famous Universities of this Illand, which out of inadvertency, or affecting singularity are too apt sometimes to imbrace those Opinions which are prejudicial to their Salvation. I would have answer'd Doctor *Coward* (whose Rape on the innocency of Paper, makes the Press almost execrable) Paragraph by Paragraph, but his Book being altogether stuff with Nonsense, Raillery, and Bombast, I thought it not worth while to cite so much as a Page of it; for I shall take as little notice of such an Assertor of Heresy as possibly may be; and indeed shall report no more of him, and of his infamous Sheets than what is really true.

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Now *William Coward* hoping to meet with the Fortune and Success of an *Eum recipiens*, he falls out with *Ipse dixit* very much; and to shew the Prejudice contracted by Education in matters of Religion, he talks much upon the Duty of Stamp'd Paper; the falling out of the Duke of *Somerset* Protector to King *Edward* the Sixth, and the then Earl of *Warwick* upon the account of their Wives tittle tattle; how the native *brish* fix'd Plows to their Horses Tails instead of Harnesses; how *Virgilius*, Bishop of *Salzburg* was condemn'd by Pope *Zachary*, of Heresie, for asserting Antipodes, and other Stories of Cocks and Bulls to no purpose. For, though many Errors may arise through the common Infirmitie of Humane Nature, either by misapprehension or Fallacy, Credulity, Supinity, adherence unto Antiquity, Tradition, Authority, and the Endeavours of Satan; yet from *Scriptures*, the consent of *Heathens*, the *Hagiography* of the Reverend Fathers of the Church, as well as modern *Learned Writers*, *Councils*, *Philosophy*, and the Dictates of right Reason, I'll prove that our Belief of the Soul's Existence is not grounded upon any Opinion that any of the above-mention'd Causes might erroneously introduce into one's Mind, but upon that Faith which *Christ*, and the Holy Prophets, and Apostles taught us to imbrace: Our Belief of the Soul's Existence is founded, I say, on that Faith by which the *Just* shall Live, founded on that Faith in which *St. Paul* bids the *Corinthians*, stand fast; and that Faith

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Faith through which the same Apostle told the Ephesians, *Ye are Saved*. But, how prettily the Doctor comes over us, when he says, *Now for me to assert there is no such Spiritual Substance in Man, but that all those Operations of Reason, Motion, and other Faculties may be, and are perform'd by an extraordinary, or super-eminent Power; first at the Creation implanted by God, in Matter or material Man, that is, Man consisting of Matter, and the Exterious Form he bears, which Power ceases to be when the Body dies, and will not be renew'd again, or re-implanted in the same Matter until the Day of the Resurrection; I say, such an Assertion or Principle as this, cannot but be esteem'd by a great many, as a new Doctrine, contrary to the Fundamental Principles of Religion taught by our Fore-Fathers*. Surely he thinks our Faith is pinn'd on our sleeves, and that a plausible Story will make us desert the Truth without Examination; but to comfort Master Estibius, who's in a peck of Troubles for fear we should take his Assertion for a new Doctrine, I tell him he need not have any grumbling in the Gizzard about it, for this has been a Subject of wiser (though wicked) Heads than his before now, and have been sufficiently answered; wherefore I will not magnifie his Self-conceit, in letting the World think, he had the unlucky Wit to broach a new Opinion, it is only his senseless Misfortune to imbrace a Novelty for Ostentation sake. He only revives that which has been Prophanely treated on heretofore,

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tofore, and on those as Ignorant as himself he would force a Non-Entity of Souls again, and make them believe the Moon's made of Green-Cheese.

But, when the Doctor says, *I conceive this Opinion will be oppugn'd, redicul'd, expos'd, and receiv'd with Obloquy*, I can't chuse but be glad to see how sensible he is of his Errour; he may assure himself he'll be redicul'd enough; and he guesses so right his Misfortune of exposing himself for a Fool, that I am apt to think, *Psycholethes* is one of those petty Cheats that write themselves *Student in Physick and Astrology*, who get many a Sixpence for looking on the Water of some wanton Sinner, and now and then a Shilling of some Maid-Servant to know when she's fit for Generation-work; not doubting in the least but he has pretty Practice among the Seamens Wives at *Ipswich*. Those that are high with Pride and Self-admiration, are always affecting Novelties; this we may see by sweet *William's* Actions, who, because he cannot get a Name by any thing that's brave and honourable, falls out with his Reason, endeavouring to raise the memory of his Body by the Damnation of his Soul. As ever a Man should pretend to Sense, and commit such an Eternal Revenge on himself! I am in a maze, and can do no less than with the Royal Psalmist cry, *Let them be blotted out of the Book of the Living, and not be written with the Righteous*. Our Doctor harps mightily on the Errors and Ignorance

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rance of the Church of *Rome*, confidently pretending that the Church of *England* borrows the Doctrine of the Soul's Existence from them; but, as I said before, we receive it from God, and not from Men, therefore Doctor, to speak in the Prophet's Language, *Of whom hast thou been afraid, or feared, that thou hast lied?* Truly *Estibius*, none but ignorant Folks, bigotted to Superstition, can believe their Relicks of the Virgin *Mary's* Milk, our Saviour's Blood, and other Sacred things can be preserv'd so many Ages as are expired since that time without Corruption; the Church of *England* utterly abhors the Idolatry of the *Romish* See, whose Damnable Principles I am pretty well acquainted with (through my Conversation with several eminent Jesuits) but never imbrac'd any of them.

But the Doctor knowing the Immortality of the Soul was credited by the ancient *Heathens*, and fearing he should trepan his weakness if he shou'd put the Doctrine of the Soul's Existence altogether upon the Church of *Rome*, who can but derive those Principles of Faith which are true, from the first planting *Christianity*, he says the Papists borrow'd this Tenet from them; which Idle Assertion is sufficiently refuted in my second Section of this Discourse. Truly, *Psycholethes's* plain Fustian, Jargon, or Canting, is not publish'd to set forth the Truth, but to conceal Falshood; and what can we expect from a Wretch that sorrows more for a Temporal Loss, than for the loss of his Soul? Nothing but
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ons that are of a desperate Consequence, and destructive to Piety, Policy, and Morality. However, if we be in an Errour in this Point, it is such an Errour as we have sucked from Nature it self; such an Errour as is confirm'd in us by Reason and Experience; such an Errour as God himself in his Sacred Word hath revealed; such an Errour as the Fathers and Doctors of the Church in all Ages have deliver'd; such an Errour wherein we have the Concurrence of all the best Philosophers, both Natural and Moral; such an Errour as renders Men more Devout, more Pious, more Industrious, more Humble, more Penitent for their Sins. Would *Estibius* have us resign all these Advantages to dance blindfold after his Pipe? No, he shall never perswade us so much to our loss, though he's such a Beast as to say, *Man is like the Beast that Perish*, we are not bound to believe him; but let let him alone *be holden with the Cords of his Sin*. He may apply himself to the Illiterate, but despair of Success with Men of Wit and Learning. Alas, Learning is not to be put upon him, for which I have so much Reverence that I must needs own with Learned *Bacon*, That if Arms or Descent hath carried away the Kingdom, yet Learning hath carried the Priesthood, which ever hath been in some Competition with Empire.

I know, amongst the *Stoicks*, there are some Expressions that seem to depress and degrade the Soul as much, as others seem to advance, and exalt it; for, though some

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some call it τὸ μέγαν πνεῦμα, yet others, and among the rest Zeno (the great Founder of that Sect) terms it σύνθετον πνεῦμα, and δευτὸν πνεῦμα, which our stupid Author of the Soul's Mortality finding it somewhere translated into *English*, catches at, and tells us, that the *Stoicks* hold the Soul to be a certain hot, fiery Blast, and Vital Spirit of the Blood ; whereas, at the most, they did only choose that corporeal Spirit, as *Vehiculum animæ*, a Chariot for a more Triumphant Spirit to ride in, the principal Seat of the Soul, which they did so much extol and deifie. But it is Doctor Coward's Ignorance, as well as Impudence, to suborn two or three Testimonies, or at least to tamper with a place or two, and then bravely to conclude, That without doubt it was the Mind of the *Philosopher*, which is not only against the stream of other *Interpreters*, but against the known, and *Orthodox* Principles of him that was wiser than to countenance such a Vanity as he is charged withal, by one whose very *Conscience* is defil'd. What a Pother our Doctor makes of his *Holostatick Spirit*, and the *Mens* mentioned in *Virgil*, in his *Aeneid*. lib. 6. ver. 727. saying, *The Mind being a thinking, reasoning Faculty, actuates all Living Creatures*; that is to say, a Man has no Soul, but moves stirs, and speaks by virtue of this *Mens*. Now, this *Anaxagoras* (I know) did so totally ascribe all the noble Works of Nature unto the working of this *Mens*, which was his Philosophical Appellation of God, that they used

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to call him, *Mens*, in derision: But whether deserves most to be laugh'd at, our *Physician*, or the *Philosopher*, I leave the Reader to judge.

Upon my word, *Estibius* is put hard to his stumps, when he is forced to quote Texts out of the *Apochrypha* so often in his Book, which is nothing but a meer gallimaufry of Nonsense; we have the Canonical Scripture for our Faith, but the Doctor has none for his, unless he wrests it to a wrong Sense. Sometimes you shall find him wrangling with the *Schoolmen*, because he understands 'em not; then he gets to chopping of *Logic*, tho' at the same time he knows not the difference between *Genus* and *Species*, *Cause* and *Effect*, *Subject* and *Adjunct*, or between a *Syllogisme* in *Darapti* and one in *Felapton*: If our *Psychomisanist* or Soul-hater, understands *Dialecticks* no better, he is a meer scandal to *Merton Colledge*, in *Oxford*, where he says he was Educated; they had better have taught him a little *Discretion*, which tho' it be none of the liberal Sciences, yet it is an Art that gives all other their Value and Estimation, and without which (as a Ship without an Helm, an Horse without a Bridle, or a blind Man without a Guide) Men do they know not what, go they know not whether, and instead of Steering a right Course run upon the Rocks of their irrecoverable Ruin. By and by, *Psycholethes* tells us, *Some whimsical Philosophers have conceiv'd, That there is a Repository of Souls somewhere in the Universe, out of which when any Person is born, a Soul is*
taken

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taken to inform that Person so generated: But upon what grounds they should inform to themselves such an imaginary space to receive Souls into, or take them out thence to inform and actuate Bodies here below, I cannot tell, and do presume no Man can rationally believe any such Place. A Wizard, or some cunning old Woman dress'd in Man's Apparel! I vow his Presumption hits right there, for I durst swear no Man of Sense is of that belief; therefore he need not have troubled himself in telling us his Reason for not believing it, was, *Because neither from the Scriptures, Orthodox Fathers, or Church-Historians, as far as my knowledge of them extends doth it appear, that there was any such Belief of a Repository for Souls in the Primitive Church.*

Did you mark (when he was talking of the *Fathers, Ecclesiastical Historians*) the words, *as far as my knowledge of them extends?* That is but little God wot; and I have that in my mind which gives me great suspicion that bold *Estibius* is but a Pretender to Learning; having his Table spread wide with some *Clasick Folio*, which is as constant to it as the Carpet, and hath laid open in the same Page this half Year; and perhaps may carry in his Pocket a *Greek Testament*, which he opens only in the Church, and that when some standers by is near. Yet this I must needs say in his behalf, that he is very critical in a Language he cannot conster, for sometimes you shall find him be comparing some Texts of the *English Translation* with the *Hebrew*, putting the Original Word in Common Characters, as he has found it

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in other Books; if he could have put it otherwise, I know his Ambition is such of being esteem'd Learned, that what *Hebrew* occur'd in his Book, should be Printed in its proper Characters, as well as the *Greek*; which last Language (being a *Physician*) I believe he speaks many times when he knows not. The greatest of his Learning I suppose consists in reckoning up the hard Names of Diseases, and the Supercriptions of Gally-Pots in his Apothecarie's Shop. As for the Religion of our *Hobbly'd* Gentleman, I know not well what it is, he says Dr. *Brown* has taught him not to owe his Religion to the Font; but however let it be what it will, I believe it is a good quiet Subject; you cannot anger him worse than with a Fathers's *dixit*; and tho' he's a meer empty Wit, he is so self-conceited, as to have his Discourse all *Positions*, and *definitive* Decrees, with *thus it must be*, and *thus it is*, and will not humble his Authority to prove it: Wherein the industrious Gentleman makes himself, with a great deal of endeavour ridiculous. If Impudence is a Vertue, *Estibius* has his share of it; and durst with any Man (if he denies a Soul) deny his God too, as far as the Law gives him leave; and go to prove you his Sin out of the Bible; in fine, I'm apt to think his whole Life is a Question, and his Salvation a greater, which Death only concludes, and then he'll be resolv'd.

What, deny the Existence of the Soul? O unpardonable Heresie of the first Magnitude! Rebellion against the Catholick Church!

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Church ! Away with such presently to the Inquisition of Truth, deliver them up to the secular Powers, bring Fire and Faggot immediately ; no Punishment can be bad enough for those that would oppose right Reason : Alas ! true Religion never was, nor will be, nor need be shy of sound Reason, which is thus far *Lumen dirigens*, as that 'tis oblig'd by the Will and Command of God himself, not to entertain any false Religion, nor any thing under pretence of Religion, that is formally, and irreconcilably against Reason ; Reason being above humane Testimony, and Tradition, and being only subordinate to God himself, and those Revelations that come from God : Now it is express Blasphemy to say, that either God, or the Word of God did ever, or ever will oppose right Reason. God being Truth it self, an eternal, immutable Truth ; his Word being *vehiculum veritatis*, and all Revelations flowing from him, shining with the Prints, and Signatures of Certainty ; hence it is that his naked Word is a Demonstration ; and he that won't believe a God, is worse than a Devil, he is the blackest Infidel, that was e're yet extant : For James tells us, the very Devils believe and tremble.

Solomon saith, *Wisdom is too high for a Fool* : Therefore I do not in the least think *Estibinus* is troubled with much of it ; and if by any Conversation among wise Men he has acquired any thing above his Capacity, it must needs look in him, as *annulus aureus in narius suis*, i. e. *anglice*, for fear the Doctor should

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should not understand me, like a Gold Ring
in a Sow's snout. I would not have him be
angry for being so familiar with him; if he
is, I advise him to try Monsieur Peiresk's
Experiment, who putting a Louse and a
Flea (two Creatures I suppose the Doctor
is not without sometimes) into a Microscope,
he observed, that the Louse growing angry,
his blood ran up and down from head to
foot, and from foot to head again; from
whence he may (with him) gather how
great a Commotion of Humours and Spirits,
and what a disturbance of all the Faculties,
Anger must needs make, and what Harm
that Man avoids who shuns Passion. Yet I
have no reason to be guilty of much good
Meaning to his Welfare, seeing he is one of
those blind guides, which strain at a Gnat, and
swallow a Camel. However Christian Charity
obliges me to tell our Doctor, *Wa be to them
that devise iniquity, and work evil upon their
beds: Because another Prophet says, the haughty
shall be humbled.* I would willingly have my
advice be taken into Consideration by Wil-
liam Coward, alias Estibius Psychalether; well
aday! methinks alias doth sound so scanda-
lous in my ears, it being commonly apply'd
to Men of ill Fame, that preethee get
a couple of Names more, and then you will
equal Hamet Ben Hamet Ben Hadda Otter,
once Embassadour from the Emperour of
Fez and Morosco, to the Court of England;
then he may be thought to come of Pagan
Extraction, and so the more excusable for
his ill Principles.

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Well, prove as much as you can by Arguments and Demonstrations the Existence of the Soul, the Doctor says, they shall never pass with him; he will still be raising his Batteries of unaccountable Nonsense against solid Reason: But I guess *Estibius* being sensible, that the *Servant* which knew his *Lords* will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, so he fears the Verity of the Soul's Existence, and heartily wishes (as he writes) there was no Truth therein. But taking no notice of *Coward's* false Grammer, wrong Citations, both of Scripture and humane Authors, and bad Orthography, I shall only request of him to say, *Isaiah's* words *I have laboured in vain*, I have spent my strength for nought, and in vain, for on my word that expression is very applicable to his present Condition; for all his weak Arguments and Cavils are meerly ignorant, and inconsistent with Reason.

Could *William Coward* dream that he only hath the wit to insult over our Faith? Or doth he doat that he is a Man of that Composition of Person, and Parts, that he is shot-free from all the Darts of *Rhetorick*? Could I but match him in prophaneness of Spirit, and error in Judgment, I could repay him home near from all the Topicks of *Rhetorick* which *Cicero* useth in his invective Orations: He might easily have predicted some body would shew him his Folly, least he should be wise in his own conceit, and endeavour to convince him of the Viciousness of his Error. Truly I pity the Reader that

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that follows him ! And had it not been for the sake of those Men that might be in danger of being led away with his damnable Impostures, I should never have accounted *William Coward* worthy any thing that might be called a *Reply*, or *Survey*; for it is wittily observed by *Ovid*, that it was too much Honour for *Ulysses*, being a *Coward Doctor*, [not *Doctor Coward*] that he might but contend in words, with valiant *Ajax* : Besides it is an oversight in taking notice of such a frivolous *Antagonist* as our *Physician*, because it may perhaps teach Men to think *Coward* is some Body, when he is no Body. But what care I, if his Heretical Bravadoes do raise a great Dust, and cast a Fogg before the Eyes of Men partially passionate, so long as it looses with Men of a pure Judgment in the credit of the Cause. And can I but wonder at the Doctor's audaciousness that will appear in Print, in the Defence of a Doctrine that is thrice worse than diabolically wicked ! And as much admire at his foolhardiness in quoting the Word of God in Vindication of his Errour ; when at the same time it will puzzle his Brains, and all that dare or will take his Part to make any one of those Passages of *Scripture* (he brings to confute the Immortality of the Soul) to serve in the least for his turn, as it is proved hereafter. But what should incite *Estibius* to rack his Thoughts to prove a Thing that is not *in rerum natura*, or in *posse* ? It must be, because he knew not the worth of Souls ; or, because he

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knows not the Rules and Fundamentals of the Christian Religion; let him not be angry I plainly tell him so, for plain dealing is best among Friends: And if he did, he would have been so far from writing or speaking against it, that he would have been more furious and hot with any one that should have condemned it, than I am with him. Doctor *Coward* speaks *Rhodomontades* enough, but quotes as little for them as ever I saw one; they that are so bewitched as to be his Pupils can't find stuff enough to make a *Cloak* for their Sin. Fie! fie! *William* go off the Stage for shame.

But that the *Scriptures* being translated are of great Consolation to true Believers, or else I could yield with the Church of *Rome* not to have the *Bible* in *English*, because every vulgar illiterate Fellow expounds it according as his Ignorance directs him; which has been the occasion of so many *Hereticks*, all pretending equally to it, for defence of their Novelties and Heresies; no one of them ever yielding to the true Interpretation thereof; and then too *Psychallethes* has been at a *Non-plus* for Proofs without one to construe it for him in his Mother-Tongue. And heartily sorry am I, that we have no Restrictions upon the Press at this time of Day, for then had his *cretian* Treatise, which makes a Parity of Souls between Man and Beast, been stifled in its *Embryo*; Doctor *Coward* (poor passionate, ignorant Dotard) is an unfit Piece, the Lord knows, to write Confutations: 'Tis true, he doth bellow

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bellow out his high *Thraſonical* Braggs ver-
his *ſeſquipedalibus* without meaſure; That he
dares to undertake to defend his Opinion of the
Soul's Mortality againſt all the Divines in Eng-
land put together. But ſuch an impudent ex-
preſſion (if he meant not only to dare but
to do it) never came out of the Mouth of
one that was a *Schollar* indeed, and morally
in his Wits, upon any Diſpute whatſoever.
His conceit of his inſufficient Abilities
makes him only to be laugh't at; and who
can help it, if a Man will *volens volens*
break his own Neck, when there's no occa-
ſion for it.

Maſter *Eſtlinus* is very apt to make, in his
Canterbury Tales, very ſlighting Speeches on
Men of greater Parts, and Learning than
himſelf; but he had leaſt Reaſon of any
body to reflect on great Men, ſince he is ſo
ſimple as to go a great way about to prove
the Soul is *non ens* by *Nonſenſe*; I vow, my
Soul loaths the ſilly Weakneſs of his Pre-
ſumption, and ſhall kick it off for naught.
Our Phyſician (who, I believe has not learnt
the Art of Memory, by the vain Tautology
which bedawbs his infamous Book) thinks
ſurely he has none but Fools to deal with,
that they know not what the Dictates of
right Reaſon be, without his making the fol-
lowing Harangue; *The Dictates of right Rea-*
ſon are certain Rules agreeable to the Nature of a
rational Creature, by which it judges of the
Truth or Falſity, Congruity or Incongruity of an
Action, or Thing with human Underſtanding:
Alas! he need not have given himſelf the
trouble of two or three Hours ſearching

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some Book for this Definition; for we knew so much without being beholding to him; and since he knew so much from another hand, and acknowledges it for Truth, I think him the more blameable for his absurd Notions: Remember Doctor the great Apostle tells you, the Mystery of Iniquity doth already work: only he who now letteth, will let, until he be taken out of the way; that's a Text for him to meditate upon, who is perverse in his ways.

Then to prove there is no Distinction betwixt a Man and a Beast, that's very comical in the Doctor, to bring his near Relation Balaam's Ass to avouch his Tenet; by which Beast's expostulating thus with his Master, *What have I done unto thee, that thou hast smitten me these three times? Am not I thine Ass, upon which thou hast ridden ever since I was thine, unto this day? was I ever wont to do so unto thee?* and Parrots talking, Estibius says, *That it must at least make the Psychomuthists own that the Act of Reason, or reasoning in some particular Cases doth not necessarily imply an immaterial Substance to be its Foundation, or Author.* But pray what force has this Text against the Existence of the Soul? None, as I see; tho' the Doctor has the unparallel'd impiety to proclaim we must own what he said above, or else that God sent a rational Soul for a little time into an irrational Ass; a strange Conjunction which we make an Admiration of as well as he. O lump of Ungodliness, that voluntarily evades his Salvation, and obstinately swims against the Stream of Truth; yet like the Scribes, Pharisees,

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risees, and Hypocrites, he would outwardly appear righteous unto me; thus they beguile the Simple, but their Hypocrisie can't be hidden from the Knowledge of God; which you may see hinted on, in my *Dom Quexedo* burlesqu'd, pag. 152.

—These Hypocrites a while

The ign'rant People may beguile,

Yet slender Proof is their Disguise,

Against the great Almighty's Eyes.

Because St. Paul bids us, *Quench not the Spirit*, our worthy Doctor is resolv'd to stifle it with detestable Errours; and, *fide graca*, will assure his Readers they have none; but as he contradicts the Truth, so he often contradicts himself in his Discourse, forgetting *Mendacem oportet esse memorem*; 'tis said of *Piere Daubignie*, the French Jesuit, thanked God, that he had a singular Gift of forgetfulness; that, what he heard in Confession, it presently ran out of his Memory: Just such a Memory is our *Estibius*, endued with, for what he says in one Page, he either contradicts, or repeats over again (as I told you before) in another. Now if the Doctor will not be reformed by me, since he is detected in his Folly, his Ignorance deserves no less Punishment than to be sent to *fustidinas, ferricrepenas insulas, ubi vivos homines, mortui incurvant boves*. Whoever learns Doctor Coward's Doctrine, will be put to unnecessary Charges, in going to such a Master as *Timotheus* the Musician was, who took double pay of his Schollars, for unteaching

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unteaching them what they had learnt of others. As to my Book, I could have added a great deal more, but what is already written hath been so duly pondered by several Learned, and Reverend Personages, That, to add any more to that which has been most exactly discussed, were to offer, *post Protogenem lineam ducere*, to draw a Line after the most curious Painter; but being not ambitious of popular Applause, I shall make no Apology in the least for what I have here published; only shall make bold to say, I have not built (as you have like the foolish Man in the Parable) my House upon the sand, tho' done at those vacant Hours which I could in three Weeks spare from other business. The Doctor would fain be nibbling at *Scholastical* Subtilties, and *Metaphysical* Disputes, but he does it so gingerly, and with so much Caution, that he's afraid of pricking his Chops; which matters being above his Sphere, he gapes and stares at them, and when he presumes to discourse Philosophically, he is still there where he was at first, which is only *progredere in gyro*, to run a Ring, and get no Ground at all. Truly the Doctor can't say with the Prophet, *The Lord God hath given me the Tongue of the Learned*, that I should know how to speak a Word in Season to him that is weary: For this odious Work of his has bewray'd his want of Learning much; his Book (to use *Jeremiah's* Words) is altogether brutish and foolish; the Stock is a Doctrine of Vanities: Which whosoever follows, is as much in the wrong

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wrong, as if he had suffer'd his *Mouth* to
Sin, by wishing a curse to his *Soul*.

Now our brave *Psychelethes* has not only the Knack of false citing Authors, but likewise the knack, or rather Ignorance of altering the meaning of them, either in the alteration of Words, or leaving Words out in the Matter he quotes; for caution sake I shall give notice of one pretty near the beginning of his own vain Book, that whosoever can employ their time no better than in perusing it, may take notice of all his slips before they reach *Finis*. When he cites a place in *Juvenal's* *Fifteenth Satyr*, he puts, I saw it in the Manuscript written by himself,

Melius nos

*Zenonis precepta movent; non omnia quadam
 Pro vita facienda putat:*

for *Melius nos*

*Zenonis precepta monent, nec enim omnia quadam
 Pro vita facienda putat:*

I should not have been so critical as to have taken notice of *movent* for *monent*, if that had been all, because a literal Fault may often escape the Press; but when he alters his Author's Words in putting *non* for *nec*, and makes leaving out a Word in so short a Citation, as putting *Non omnia quadam*, for *nec enim omnia quadam*, I think he ought to be detected in his sinister Practice of abusing Authors at that rate; and I must needs say, I believe that that witty *Satyr*ist knew as well how to write Sense, as our Physician doth to play at Bo-peep with an Urinal.

There's

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There's nothing of Wit throughout his idle Sheets, and yet for what stuff is in it, he was forc'd to play the *Plagiary*; the Reason why I have this Veneration for *Estibius*, as to paint him in his own Colours, is, because having two or three Hours Discourse with him one Night, whilst he was in agitation of having his nauseous Treatise Printed, I strictly examin'd him about his cursed Tenet of the *non-entity* of Souls, but his defence for it was so weak, that a Child but just enter'd into the Rudiments of the *Latin* Tongue might have confuted him; and seeing his Impudence was case-harden'd, I blusht for his Ignorance my self. But by the way, I shall tell you one of his frivolous Reasons he gave me for the *non-entity* of Souls, which is this, That (as the Divines of the Church of England hold) the wicked Soul receives after it departs from the Body its particular Cursedness, where is the Parity of God's Justice that Men for one and the same Sin shall be punisht more than another; as for example Cain, whose Case is very hard, if he has been punisht upwards 5000 Tears for his Fratricide; and another that commits the like Crime at this time shall have so many years the less Punishment; wherefore this inequality of Justice is sufficient to shew we shall have no Souls till the Resurrection. A very pretty Reason! upon my word this was not spoken like a Physician, rather like an Apothecary, as the saying is. Pray Reader behold the matchless Prophaneness of *Psycholethes*, to prove a Lie he calls the Justice of God to an account;

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O Presumption, never to be forgiven ! that durst attempt to question the Justice of that God, who of his own absolute and free Authority, Reigneth and Ruleth as Lord and King over all Creatures, visible and invisible ; having both the Right and Propriety in all things, as from whom, and for whom are all things : As also such a plenitude of Power, that he can Pardon the Offences of all whom he will have spared, and subdue all his Enemies whom he will have plagued and destroyed, without being bound to render any Creature a Reason of his Doing , but making his own most Holy and Just Will, his only most perfect and Eternal Love. Therefore whatsoever God shall be pleased to do, which we may think is Injustice, is really Justice. If God is pleased to Damn the Righteous, and Save the Wicked, it is Justice in him ; though we are assur'd God is more Merciful, for his Justice is his constant Will, whereby he recompenceth Men and Angels according to their Works ; whose punishing the Impenitent according to their Deserts, is called the Justice of his Wrath ; and rewarding the Faithful according to his Promises, call'd the Justice of his Grace. So if Cain could be so Impious as to deface the Image of his Creator with the Blood of his Pious Brother, where is the Imparity of God's Justice, in severely punishing him for first introducing so barbarous a Sin among Mankind ? All the Doctor's Prophane Thoughts avail him nothing,

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thing; and I hope none will be so poisoned with the Venom of his Nonsense, as that they may be ashamed to yield themselves unto the Lord, and enter into his Sanctuary, which he hath Sanctified for Ever.

Now, as John, in his first Epistle says, *these things have I written unto you, concerning them that seduce you, with strange Notions*; I would not have Men fall out with a quiet Conscience to please the ambitious Design of a Fellow, that leaves his Salvation at six and sevens, and looks upon a future Happiness to be as mean as his Reputation; indeed the *Warden of the Fleet* may thank good Fortune in that Dr. Coward's Body has Existence, tho' he says his Soul has none, or otherwise he would be at a great loss when he looks after him for Chamber Rent; I'm sure his *Bacchus* like Carcass is of some Substance, or else the *Bailiffs* could never grasp it so often as they do; for *Psychalthes* loves dearly to be in all Peoples Books, and is of that mild temper, that he would never be out of them by his good Will, especially, if he had but *Gyges's Ring* to wear. Meer Compassion obliges me not to expose all his wilful Failings to this large Town, because he is already better known than trusted go where he will. He would be a good Servant to the *Theatre*, for he plays *Jago's Part* naturally; however leaving his knavish Tricks, I must have another bout with him, concerning his Ignorance; he's as little acquainted with the *Rabbinical Learning*, and Knowledge in the *Oriental Languages*,

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Languages, tho' he pretends to it, as he is with his Practice; and wants as much of great Parts, as he does of his Wife's great Portion; indeed, had it not lookt more like Ostentation, than any thing else, to have quoted *Chaldean, Syriack, and Arabick* Authors in a Treatise so small as this, or, otherwise I should have shew'd their Opinions upon the Immortality and separate Existence of the Soul, as well as demonstrated the meaning of the Word Soul in the different Translations of those Bibles. Upon my word the only wittiest thing that ever our soulless Doctor can brag of, is his wire-drawing the *Printer* in to finish his frivolous Book, without Money; one while promising him ten Pounds; another while more as soon as he had received eight hundred Pounds, which he was shortly to receive in *London*, but only it was not coyn'd yet; now and then desiring Mr. *Typographer* to help him to a Coachman, to drive a Wheel-Barrow; which specious pretences made our irreverend Doctor be taken for a great Man; so he might have gone on till this day, if *Finis* had not reveal'd the Author's Poorness, and hedg'd in the Bookseller to be the Paymaster for that new *Dress*, which *Coward* thought would have been the Brat's Ornament; as well as his Credit. This Book of mine had seen the light before now, it being finished within a day or two after *Psychical* *letter's* Work came forth, to proclaim his Vanity and Ignorance to Mankind, but it being under the Lord Bishop of *London's* perusal, this six Weeks, that was the Reason

we

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we could not oblige the World with it till now : However we hope it is not yet too late to find a kind Reception from the Learned ; it being chiefly design'd for them ; not, but that Men of mean Judgments may gather Strength enough from it ; to cope with any Antagonist that assaults their celestial Welfare with Arguments as insignificant and slender as old Wives Tales. I advise the Doctor never to appear in Print again, unless he handles Controversies better than he has hitherto ; but how can we expect any other than Bombast from one, who so unluckily has hit on a feign'd Name, from which we may truly gather what he is ? Let's see, *Estibius Psychalethes* he calls himself ; I, I, *Estibius Psychalethes* ; out of which one may, by way of *Anagram* pick, *Hic est Hebes*, i. e. The Doctor's a Dunce. An unfortunate Name for our Author to choose ; prethee *Comard* change it, turn *Anabaptist*, and wash it off at *Horsley-Down* ; for, though you are not at Years of Discretion to be dipt, yet, I'm sure you are at Age, being older than your *Doxey*, whom I take to be past bringing a Charge to the Parish.

By the way, I must own, I am very well assured, that some Learned Men of my Acquaintance will be very much surpriz'd (though at the same time glad) to see a Book of this Nature come from me ; considering how prone (O ! to my Discredit be it spoken,) I've been to *Arheism*, and have given them cause many times, with *Estus*, to cry out, *Thou art beside thy self* ;

much

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much Learning doth make thee Mad. But, whether a Conceit of too much Knowledge, or the Spirit of Contradiction did incite my Ambition to display the Trophies of Wit and Gayety, in that most damnable Error of denying a Deity, rather than give a true account of that Gift of Reason (with which it had pleased my Maker to endue me) to the Benefit and use of Men less knowing, I need not to confess; for I own my self in a Fault, and so throw my self on the Mercy of the Judicious to censure me as they shall think fit. When I came to be sensible of my slip in the Path of Salvation, I was wont to reflect on Learning as the cause of it, and have thought the Ignorant in a more happy Condition; with *Augustine* often owning, *Surgunt indocti, & Calum rapiunt, & nos cum Doctrinis nostris sine corde, ecce ubi volumur, in carne & Sanguine.* But considering Learning is the only Jewel in the World, provided a right application thereof be made, I laid by my disrespect of it, and was resolv'd to put that Talent which I enjoy to a right use; For unto whomsoever much is given, of him shall be much required: And because, That likewise Joy shall be in Heaven over one Sinner that Repenteth, more than over Ninety and nine Just Persons which need no Repentance. I have been one of those Fools, who hath said in his Heart, there is no God, yet now Mr. *Psycholethes* may see I make an Ingenious Confession of my Errours, and publickly

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ly recant any Tenet not consonant to the Faith of the Church of *England*, as by Law now Establish'd, but the older he grows, the worse he is, he'll never Reform; and though his Years have ran a great Course towards his *Exit*, yet he heeds not his latter End, 'but continues to perswade the Ignorant, That we borrow a principal part of our Belief from *Infidels*; when, at the same time I may positively aver (without any breach of good Manners) we never had any People (in corners of the World, most remote from Christianity) half so Heathenish as Doctor *Coward* himself.

If we have no Souls Existing in us, where are they? And where do they Dwell? Surely the Doctor, to make his Assertion good, must be forced to grant there is a Repository to keep Souls in, till the Day of Judgment; out of which when any Person is Born, a Soul is taken to inform that Person so Generated, or else we shall have a Creation of Souls at the Resurrection; when instead of Judging Man, the Creator must be put to act the Sixth Day over again. Now, if there is any Repository for Souls till the last Day, I advise *Pythalethes* to procure, if he can, either for Love or money, the Perspective Glasses with which *Galileus* was wont to descry Mountains in the Moon, to shew the Incredulous where their Souls are hovering about the Universe, which Satisfaction may be a means of obtaining some

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Some Converts. And if Souls are thus Existing without Bodies, in what an Agony are those Ætherial Substances, (not being privy to the Secrets of God) for fear which of them must be united to the Bodies of the Blest, and which to the Damn'd, at the Last Day; the Non-science whereof must needs be a second Hell where ever they are residing. But since I talk here of a Repository again, my Memory calls me to Mind the Doctor's Knowledge of the Fathers afresh, in whom, he said, he could find nothing of a Repository for furnishing Bodies with Souls as they are Born: Now I'll shew you, if he had read *Origen* well, he had found that he was much taken with that *Platonical* Notion, and though he doth a little vary from *Plato* in a Circumstance or two, yet in recompense of that, he gives you this addition and Enlargement, That according to the Carriage and Behaviour of these naked Spirits before they were Embodied, there were prepared answerable Mansions for them; that such a Soul as had walk'd with God acceptably, was put into a fairer Prison, was Cloathed with an Amiable and Elegant Body; but that Soul which had displeased, and provoked its Creator, was put into a darker Dungeon, into a more obscure and uncomely Body; by which Opinion, one would think, that that Father had scarce read *Genesis*; he doth in this so contradict the Sacred History of the Creation; and up-

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on these Academical Fictions was built the tottering Superstructure of *connate Species*.

Thus we see how far Doctor Coward's Knowledge of the *Fathers* extends, that could confidently aver, none of them held a *Repository* of Souls; but passing his Ignorance of them by, I shall see how the Supposition of Creating Souls for Bodies at the Resurrection will hold water. If Souls are to be then Created and United to Humane Bodies, I might, provided I had the unheard of Prophaneness of Doctor Coward, ask too, where is the Parity of God's Justice, in infusing Souls into wicked Bodies to be Damn'd for that which they never knew of? But, this is so plainly confuted by that Saying of St. Paul to the *Galatians*, *The Flesh Lusteth against the Spirit, and the Spirit against the Flesh*, which positively proves the present Union of the Soul and Body, that I need not insist any further on this Subject. Only I must tell my Reader, that our Understandings, by the most unhappy Fall of Man being Eclipsed, as well as our Tempers Infirm'd, we must betake ourselves to ways of Reparation, and depend upon the Illumination of Godly Endeavours; for, thus we may in some measure repair our Primary Ruins, and build our selves Men again; but not without Souls, as *Estibius* vainly teacheth such Fools, that are covetous of crediting a Blockhead, who obeys not the Word of God,

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God, or Dictates of Right Reason; and who obstinately neglects the Cries of Faith, to fail, not only in the trust of his own Undertakings, but in the Intention of Happiness it self. And I sincerely wish, that no *Christian* imbibe those audacious Assertions, which must be hatched in those Times which the *Greeks* themselves (though given to great *Mendacity*) call'd *μῦθος*, that is made up, or stufft out with Fables. Let every Man, for the security of that Soul, which is certainly Existing in him, call often upon his Maker, who comforts such in the following Endearing Words of Loving Kindness, *I will be with him in Trouble, I will Deliver him, and Honour him; with long Life will I satisfie him, and shew him my Salvation.* Never be Bug-bear'd with the Miscellany of Cramp-words, he hath huddled up without Order, such as *Corpus organicum, Glandula pinealis, substantia Immaterialis, Aflatus, Insensibilis materia, Ovaria, Punctum saliens, Actus, Individuum, Quoad actus, Quoad objecta*, which, and the like Terms he knows no more how to apply to a right use, than he doth his *Druggs*; But stand fast in the Faith, *quit you like Men, be strong*, for the Lord will place *Salvation in Zion*, in spight of all your Enemies.

Hold, now I think on't, *Estibius* hath not held that Souls are waiting for an Union to our Bodies at the Resurrection, or that they shall then be Created

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for us, but rather worse; for he makes Beasts of Men, and says that, that which we term the Soul shall cease to be when the Body dies; so, we shall have at this rate, two Resurrections at the Last Day, one of Souls, and the other of Bodies; a pretty Thought for *Oliver's* Porter that was in *Bedlam* Twenty Years, I vow; and were all the Nation as great Fools as Hare-brain *Psycholethes*, no doubt of't, but he might procure a Convocation to alter in our Credo, the Article, *The Resurrection of the Body, to the Resurrection of Body and Soul*. However Reason being the very Root of our Natures, and the Principles thereof common to all, what is against the Laws of true Reason, or the undeceived Understanding of any one, if rightly apprehended, must be disclaimed by all Nations, and rejected even with Mankind.

Indeed our *Pseudo-Prophet Coward* is a meer *Ignis fatuus*, a *Flash*, having no object of Sense in him; and were there any of those sorts of Academicks now living, whose Motto was, *οὐ κατὰ λόγον* that is, they could not grasp, or comprehend any Object, they would rightly have applied it to Doctor *Coward*, for they could have found nothing about him, but the shadow of Nonsense (though I said before some might grasp him) which they could never catch, or come near. As I hinted before, he holds this Opinion more for Fame than Conscience sake; for he has bragg'd, his Book would stagger the vul-

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vulgar, confound the Learned, puzzle our Divines, and is so much Opinionated as to say, no man in *England* could answer it; or if any do pretend to answer it, they cannot confute it; and it will make such a Noise in the World, that his Name would be noted by it. Now, as to be taken notice of is his aim, I hope all Learned Gentlemen, for the future, whether of the *Clergy*, or the *Laitie*, will frustrate his Ambition, by burying it in Oblivion; but for all his brave *Alls*, so rare as he reckons it, he could get no Bookseller to buy the Copy; he is at the Charge of Printing it himself; and if he is taken notice of, I suppose it will be upon no other account than to suppress his Heretical, as well as Scurrilous Treatise, and have him severely handled for his Impudence.

Furthermore, *Estibius Psychalteres* in his Compound of Foolishness, gives several Objections that may be urged against his Opinion, and then answers them himself; to be sure he doth not handle the Objections so strong against himself as his Opposite would do, and therefore he can easily confute them; but to see how nonsensically he answers that one Text of Scripture, where *Christ* tells the Thief, Verily I say unto thee, *To day thou shalt be with me in Paradise*. One might Swear, without danger of being Perjur'd, he was the greatest Fool in Nature; I am almost ashamed to mention his Ignorant

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confuting that Objection, but only to let the World guess what the rest of his Work must be, if that's so bad. Why, in answer to that, he says, That when Christ spoke those Words, *To Day thou shalt be with me in Paradise*, that Christ did not mean the Thief should go just then with him to Paradise, but within a little while. O abominable Absurdity, and horrible Impudence! that he can presume to tell *Christ's* Meaning, and make our Blessed Redeemer guilty of the *Jesuites* wicked Mental Reservations; that the Son of God (who came to Save the World, and to be sure felt the greatest of Tortures when that piercing Cry, *Eli, Eli, lama Sabachtani*, proceeding from his Sacred Mouth, which never Lied) should at his Dying Hour Equivocate with the Penitent Sinner. Well, but suppose Christ did, (as he did not,) mean within a little while, I hope then, that little while is Expir'd long before the Revolution of all these Centuries which are past since his Passion, so they are got to *Paradise* at last; then *Coward* confutes his own Doctrine if he grants this; for he says, the Soul shall cease to be till the Resurrection. But perhaps the Doctor quibbles with us, and by his *Little while* means till the Resurrection; using time, as the Prophets are wont, who put sometimes Days and sometimes Weeks for Years. Besides, I can't see upon what Grounds he can build so foolish an Interpretation; the Original

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is, ἀπὸς λέγει σοι, σήμερον καὶ ἐμὸς ἔσθι ἐν
 τοῖς πρεσβυτέραις, now I can find no
 Criticism in it, for, σήμερον is in that
 place meant immediately to Day; but this
 Text is so plain against him for proving
 the Soul's Existence, that he cannot tell
 how to slip his Neck out of the Halter,
 so thinks a simple Excuse is better than
 none: And indeed, I believe he sets as light
 by the Evangelical Histories as Pope Leo
 the Tenth, who could prophanely say to
 Cardinal Bembo, *Quantum nobis & nostro*
carni profuerit ea de Christo fabula satis est
seculis omnibus notum: It's known evidently
 to all Ages, how much this Fable of Christ
 hath been profitable to us, and our Clergy.
 And the best Evasion of that Text he could
 make, was with *Apollinaris*, to hold, that
 Christ was a Man without a Soul.

Poor Ignorant Wretch! Does he think so
 many great Men, of extraordinary Parts
 and Learning, that have been, and are still
 in the World, would unanimously hold
 the Existence of the Soul if they were
 not sure of it? Does he think that
 Belief would have gone through so ma-
 ny Ages till this time, if it was not
 founded upon infallible Demonstrations of
 Truth? He must be much beside himself
 that thinks otherwise; Impudence and Im-
 piety must needs inspire his base, more
 haughty, and most Ambitious Second
 Thoughts to raise an Insurrection of abo-
 minable, as thrice as great absurd Notions
 against a Tenet which is as really true as
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The P R E F A C E.

the Gospel; and which was plainly handed down to Posterity from the very first Ages of the World, by the Blessed *Patriarchs*, *Wise Prophets*, and *Holy Apostles* of the *Catholic Church*. And moreover, as obstinately as he holds the Mortality of the Soul, I durst tell him, he dare not feel the Rage of Persecution in that Erroneous Faith, I advise none to believe him, for Souls Men have for certain, and ought so to Live, as if they were to be yielded up every Minute; so, Praying all Men may never distrust the Certainty thereof, I conclude with that of the *Apostle*, *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy-Ghost be with you all, Amen.*

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A *Eliau.*
Aesop.

Actius.

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Bacon.

Barocius.

Barrough.

Bartholin.

Baily.

Baxter.

Becan.

Bellarmin.

Beza's Test.

Bible Eng.

Bible Hebrew.

Bodinus.

Boethius.

Bogan.

Bonaventure.

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<i>Mæstlin.</i>	<i>Quintus Curtius.</i>
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<i>Musculus.</i>	<i>Sennertus.</i>
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<i>Terence.</i>	<i>Usher.</i>
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<i>Test. orig. Greek.</i>	<i>Waterhous.</i>
<i>Textor.</i>	<i>Webster.</i>
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<i>Tibullus.</i>	<i>Wotton.</i>
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<i>Turberville.</i>	<i>Zepperus.</i>

The

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THE

(I)

**PSYCHELOGIA;
OR, A
DISCOURSE**

*Proving the Immortal Existence of
Humane Soul to be united to Man
at his Birth.*

SECT. I.

*Proving from Scripture the Immortal
Soul in Man.*

GOD has implanted in our Na-
tures a certain Force of as-
senting to some most universal
and known Propositions of
Truth; which he that believes
not, seems to have shaken hands with his
Conscience, and bidden adieu to the pro-
per Force of his own Nature. Now those
Axioms which lean upon the Authority of
Holy Writ, the Opinions of the Learned,
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Heathens, the Antient and Modern Christian Writers, Philosophy, and the Dictates of Natural Reason, must certainly be infallible; among which is this, *viz. That the Soul is immortal as soon as it is united to the Body of Man;* as shall (in this *Section*) be prov'd from Scriptures, which we may be sure is the Word of God, from the Excellency that it hath above all other Books; from that Necessity that lies upon Men to have this Book above all other; and, as *Amund* says in his *Fides Catholica, Chap. 3. Sect. 7. None but God can be found out to make them;* And his Reasons are these, *viz.* "If he was not
 " the Writer of them, either Angels, Beasts,
 " or Men must; but, Angels made it not;
 " for then it was either made by them al-
 " together, or by some Part of them: But,
 " not by them altogether; for then in some
 " place or other this had been discover'd;
 " the Angels would have told the World
 " before this time, that it was compos'd
 " by them: They would have discover'd to
 " to the Sons of Men by some Means or
 " other, that they were beholding to them
 " for these Comfortable Words. Neither
 " can the Scripture be suppos'd to be made
 " by one part of them; for then either they
 " must be made by the Fallen Angels, or
 " the confirm'd Angels: but, not by the
 " fallen Angels; the Devils are more sub-
 " tle than to destroy their own Kingdom,
 " to give Weapons to overcome themselves:
 " Satan hath more Policy than to reveal
 " how Men shall avoid his Snares, escape
 " his Traps, overcome his Temptations,
 " prevent

" prevent his Ambushments, frustrate his
 " Watchings, and disappoint all his Pur-
 " poses: Every Line of the *Bible* tends to
 " the Ruine of his Kingdom; every *Verse*
 " in it is his Neck-Verse: Would he have
 " had himself known by no other Name,
 " than a Liar, a Serpent, a Dragon, a roar-
 " ing and devouring Lyon, a Deceiver,
 " an Accuser, an unclean Spirit; if he
 " had gone to set himself out into the
 " World? It will follow therefore it was
 " not them. Neither was it made by the
 " Confirm'd Angels, for they acknowledge
 " themselves our fellow Servants: *Rev.* 19.
 " 10. and 22. 9. Being therefore profes-
 " sedly our fellow Servants, they could not
 " make Laws to restrain us from our De-
 " sires, nor enjoin us from performing a-
 " ny thing that our own Hearts lusted af-
 " ter; neither would Men acknowledge
 " the Angels in this Case to be their Supe-
 " riors.

" Beasts did not Write it; It is to be
 " hoped that the Reader is so much a Man,
 " as to understand Beasts or Fowls Com-
 " pos'd not that Work, their irrationality
 " shews sufficiently their impossibility.

" Men did not do it; There is but Man
 " to be thought on as the Author of this
 " since Angels are known not to do it. And
 " yet apparent it is, that Men had no
 " hand in it, for then either it must be
 " done by Men altogether, or by some
 " Men: But, not by Men altogether;
 " Where was that Meeting, and in what
 " Country is that Place, that Mankind

“ gathered themselves together, to make
 “ Laws against themselves, to bind their
 “ own Hands to their own Feet; nay, to
 “ crush their own Hearts; yea, which is
 “ more, to doom themselves to the ever-
 “ lasting Flames, for doing that, that above
 “ all things is most pleasing to themselves?
 “ What time of the World was this Meet-
 “ ing in? What Histories mention of it?
 “ What Generations was then living, and
 “ who called this Assembly together?
 “ What makes this Age to tie themselves
 “ to those Laws made by their Fathers,
 “ since they are Dead and fallen Asleep?
 “ Neither was it done by Men apart; for
 “ then those Men that Composed it, must
 “ be either Good or Bad: But Good Men
 “ would not do it, for then they ought to
 “ have been speakers of the Truth, they
 “ have kept the World in Falshood; for
 “ they say that the Scripture is of God,
 “ made by his Finger, spoken by his Spi-
 “ rit; if made by themselves, it's nothing
 “ so: Yea, the best of Men find in them-
 “ selves Disobedience to the Laws therein
 “ contained, which costs them much Sor-
 “ row, many Tears, Spiritual Conflicts,
 “ which in their own Nature are so un-
 “ pleasing, and so bitter, that were it only
 “ their own Laws, we should see them
 “ live more merrily in the World: And
 “ what makes after Ages embrace those
 “ Scriptures, tho' Good Men should make
 “ them, since they are contrary to Flesh
 “ and Blood, and might therefore be Re-
 “ jected? In a Word, a Good Man could

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not have said, *O Earth, earth, earth,*
hear the word of the Lord; Jer. 22. 29.
 if it had been his own Invention. Bad
 Men did not do it; the Liar, the Drum-
 kard, the Thief, the Swearer, would
 never have made Laws against Lying,
 Drunkenness, Stealing, Swearing; nor
 have Counsell'd Men to have shunned
 their Company; nor Damned themselves
 eternally for their so doing. Since there-
 fore neither in Heaven, nor in Earth,
 can there be found out a Creature to
 be but probably supposed to be the Au-
 thor of the Scriptures, it remains there-
 fore that the Creator must, who is God
 Blessed for ever. Thus having declar'd
 who is the Author of the Scriptures, I
 shall prove by those Sacred Writings, that
 the Body 'twas rais'd out of the Dust, but
 the Soul sprang from Heaven: 'Twas
ἡ ψυχή ἐκ τοῦ Θεοῦ, a Bud of
 Eternity; united to human Body at its ve-
 ry first receiving Life.

Moses, giving us an Account of the Al-
 mighty's most wonderful Work of Creati-
 on, tells us with what Superscription the
 Soul of Man is stamp'd; *In the Image of*
God Created he him. Gen. 1. 27. Now there
 is little or nothing of God's Image to be
 seen in the Body; for God is a Spirit, and
 so stamps his Image upon the Spirits of
 Men. Such is the Capacity of the Soul,
 that you see it is capable of being made in
 the Image of God, and 'tis capable of such
 Stamps and Impressions as God is pleas'd
 to put upon it. 'Tis endow'd with Reason,

the Apple of the Soul's Eye; 'tis capable of Knowledge, of Learning, of all the Advancements and Enablements of Reason, Grace and Glory; 'tis fit to be a Companion of Angels, to bear them Company to all Eternity; nay, capable of Communion with God himself, they are the Friends of God; the Souls of Men must make a Church for him; they are fit to be the Spouse of Christ, wherefore 'tis the Apostle's Phrase, *That I might present you Virgin Souls unto Christ.*

Now the Soul (whose excellent Operations are Understanding and the Will) has a Noble Descent, having its Original from the Father of Spirits; as we may gather from that of the holy Penman, *And the Lord God formed a Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life: and Man became a living Soul.* Gen. 2. 7. It is the Breath of a Deity, therefore so quick and nimble in its workings, that it runs with a chearful Spontaneity; for what's quicker than a Thought? Or what nimbler than an intellectual Eye? Being so vigorous and indefatigable that its Sparklings never vanish, but every Motion has Immortality stamp'd upon it. So vast and comprehensive is the Soul, that all Beings are within her Horizon; the Soul of it self is so large and spacious, that she scorns to be bounded with material Objects; it self is such a Spirit, that it won't be bound with real Objects; it will set up Beings of its own, *Entia Rationis*, Reason's Creatures; such as the Hand

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Omnipotency never gave a real Being to. But before I proceed any farther on the Excellencies of an immaterial substantial Soul, it will be necessary to clear those Doubts which may, and do arise from those words of the last Text, and *breathed into his Nostrils the Breath of Life; and Man became a living Soul.* So the *English Translation* has it; where *Anima* the Soul, is not to be simply taken for that *Afflatus*, Breath or active Power of God which created those Celestial Habitations above, as the most Divine Poet *David* Sings, when he harmoniously Chants, *By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth.* Psal. 33. 6. But to be understood for that Breath which by the Power of God was so infus'd into Man, that it Entail'd on his Progeny an internal Substance of such Duration, which shall run upon a Line parallel to Eternity; the Body indeed (thro' our first Parents too easy Credulity in *Eden*) is soon dissolv'd and crumbled into its first Principles: *Dust thou art, and unto dust shalt thou return.* Gen. 3. 19. But the Scripture positively affirms, *The Spirit shall return to God that gave it.* Eccles. c. ult. v. 7.

The Word *Anima*, has several significations, as *Calepin* in his Dictionary notes; saying, *Accipitur item Anima, pro Animo, pro Vita, pro Spiritu;* And the most Learned *Usser*, who, in his excellent Treatise of the Power of the Prince, Part I. pag. 5, 6. shewing, that to those general Terms which are apply'd in a special manner to the

more excellent Sort of the same Kind, for better distinction sake it is not unusual to add an Epithite, whereby the restriction thereof to the intended Particular may be more clearly understood, takes for example (which is pertinent to our purpose) the Word נפש or Soul, the Native Signification whereof (he says) in the Hebrew Tongue (and so of ψυχή in the Greek answering thereunto) neither descendeth so low as to comprehend the Vegetables under it; nor riseth so high, that of it self it should only denote the Rational; but in the middle kind of way betwixt both, properly doth signify that which the Greeks call ζῷον, the Latines Animal, a Creature endued with Life and Sense: That of the Latines being more immediately imported by the Word נפש it self, which is Anima; the other of the Greek by the Adjective ψυχικός living. But as the Word נפש being in it self indifferent to signify both Man and Beast, is sometimes for better distinction sake accompanied with the addition of נפש אנוש which is as much as ψυχή ἀνθρώπου or an Human Soul; as yon may see in the Hebrew Bible, Numb. 31. 35, 40. 1 Chron. 5. 21. Ezek. 27. 13.

To be sure there are (at least) strong and pregnant probabilities of the Soul's Immortality to the Natural Eye; to a Philosophical Eye with common Light: And they that tell us of the Souls Mortality, we may very well Question, what manner of Souls they have; to be sure as the Psalmist speaks, *They are become like the Beasts that perish.* It is very weak in any Man to attempt the

Vindica-

Vindication of a *non-entity* in Man when he dies, since the Scripture in several places prove God has given to Man a Soul consisting of Spiritual substantiality. Alas! what interpretation can be made of this, *But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and withal thy Soul*, Deut. 4. 29. No other, than that the Holy Ghost very well knowing, the Soul would fain be Working, when the Body is not Serviceable, exhorts that Spiritual Substance to Consecrate (if possible) its Tabernacle of the Body to an early Conversion; for as God is a pure Spirit, omnipresent in his Motions; the Angels ministering Spirits, making hast of those glorious Errands they are sent about; so are the Souls of Men the next in Motion, as they are next in Being; and therefore fit to be exhorted to perswade the Body (if the Flesh is not too weak) to do the Will of God on Earth, as 'tis done in Heaven, with such freeness and alacrity. Tho' *Elibu* tells the most afflicted Mortal in *Uzz*, *The Spirit of God hath made me, and the Breath of the Almighty hath given me Life*, Job 33. 4. By the Word *Spiritus* there, and *Spiraculum*, as in *Pagnine's Bible*, he only endeavours to set forth the omnipotent Power of God; and not any ways aims to disprove God convey'd into Man a Spiritual Substance by his Nostrils; as those who neglect the Seasons of Grace, Opportunities of Mercy, and Advantages for their Souls would insinuate.

From

From the *Hagiography* of the Holy Ghost, it is evident, that Man is in his Soul an incorporeal, intellectual, and immortal Spirit, as God is: And in this, as in God there is but one most Divine Nature or Essence, and yet Three distinct Persons; so in Man there is but one indivisible Soul, and yet in that Soul Three distinct Powers, *Will, Memory, and Understanding*: Alas! this encouragement given us by Christ himself, *Fear not them which kill the Body, but are not able to kill the Soul*, Mat. 10. 28. assures any *Christians* of the present Immortality of the Soul in Man; this full assurance of the Souls Existence after Death made the *Primitive Christians* despise the rage of Persecution so long, till it was a Proverb amongst the Heathens, *Soli Christiani mortis contemptores*. Thus we do not ground our Belief of the Souls Immortality on doubtful Opinion, but on certain Faith, which supernatural Quality, (as *Rabbi Jagel* says in *Catechismo Judæorum*, Page 5, 6.) is

הַמִּינָה הִיא מִנְהַ חֲחִיל אֱלֹקִים בְּנִפְשָׁוּתָהּ
 אֲשֶׁר נִצְמָצָה עִיחָ אֲנִי פִמְנִים כֹּל הַדְּבָרִים
 שֶׁאֵין לִי עַל יְדֵי עֲבוּדִי הַנְּבִיאִים

i. e. *Fides est Dei munus, quo nostra mentes afficiuntur: Hoc adducimur, ut credamus omnia, quæ nobis declaranda curavit Deus per vates suos.* There is allow'd to be in Man, *Instinct, Reason, and Faith*; *Instinct* teacheth him only to seek the Preservation of his Body; *Reason* goeth somewhat higher, and hath some respect to *Virtue and Honour*; but *Faith* seeth farther, and wisheth a Dissolution, because (saith *Weemes* in his *Explanation of the Ceremonial*

remorial Laws of Moses, pag. 254.) *It knoweth that the Body and the Soul shall be joined together again after they are separated.*

I am not insensible, that Soul may have different acceptations in Scripture; but most an end, where it is to be literally taken, it has Reference to an Incorporeal, Immortal Substance infus'd by God into Man as soon as he receives Life: Sometimes Soul is figuratively expressed in Scripture; being often put by a Synecdoche, for Body, as in this one Instance, *Te shall afflict your Souls*, Levit. 23. 27. as if the Holy Ghost should have said, *Ye shall afflict your Bodies*. In the same Chapter again, Soul is twice put for man or Body, *Whatsoever Soul it be that doth any work in that same day, the same Soul will I destroy from among his people*, v. 30. so in that of the Royal Psalmist, Prophecyng the Resurrection of Christ, *Thou wilt not leave my Soul in Hell*. Psal. 16. 10. Soul is put pro Corpore. Yet in Isaiah 5. 14. the Original hath, *Hirbbibbab sheol naphshab*, the Grave hath enlarged her Soul; in our English Translation, *Hell hath enlarged her self*: Which mysterious place has no Relation either to the immaterial Substance of an immortal Existence inherid to Man, or to the material Substance of Man: But, my Reader must understand, it is not uncommon in Scripture for the Grave to be called a Pit, as, *They that go down into the pit, cannot hope for thy truth*, Isa. 38. 18. Darkness by the Psalmographer, *Lover and Friend hast thou put far from me, and mine*

acquaintance into darkness, Psal. 88. v. ult. Shadow of Death, as, *Before I go whence I shall not return, even to the land of darkness, and shadow of death,* Job 10. 21. Furthermore, the Grave, for the power of it, is said to have Gates and Doors; likewise Hands, as, *Shall he deliver his Soul from the hand of the Grave?* Psal. 89. 48. A Mouth, as, *Our bones are scatter'd at the Graves mouth,* Psal. 141. 7. so to have a Soul, as mentioned in the above cited Original Text: All which Epithites are to shew how terrible and fearful it is to a wicked impenitent Sinner, who lieth down in it with his Sin upon him. Sometimes $\pi\upsilon\chi\eta$ (deriv'd, as you may see in Scapula's Lexicon, from $\pi\upsilon\chi\omega$ signifying *Spiro, vel refrigero*) is put for Life in Scripture, as in that of the Gospel, according to the Original Greek Testament, $\epsilon\gamma\epsilon\gamma\epsilon\iota\varsigma \pi\alpha\rho\epsilon\gamma\lambda\alpha\beta\epsilon \tau\omicron \pi\alpha\iota\delta\iota\omicron\nu, \kappa\iota \tau\omega \mu\eta\tau\epsilon\rho\epsilon\iota \alpha\upsilon\tau\omicron\varsigma; \kappa\alpha\iota \pi\alpha\rho\epsilon\delta\iota\omicron\upsilon \epsilon\iota\varsigma \gamma\lambda\omega \iota\sigma\tau\epsilon\rho\eta\lambda \tau\epsilon\theta\eta\eta\kappa\alpha\varsigma\iota \gamma\alpha\rho \omicron\iota \zeta\eta\tau\epsilon\mu\epsilon\lambda\epsilon\varsigma \tau\omega \pi\upsilon\chi\omega \tau\omicron \pi\alpha\iota\delta\iota\omicron\nu.$ Mat. 2. 20. So the Testament of Beza's Translation has, *Mortui sunt enim qui petebant animam pueruli;* but the Testament of our English Translation reads it, and very proper, *They are dead that sought the young Childs Life.*

Now to those Scriptures again, that are absolutely repugnant to that most erroneous, heretical, and damnable Doctrine, which impiously asserts Humane Soul will cease to be, when the Body dies, and consequently it cannot be a substantial immortal Spirit united to the Body. In the creating of Adam, the antientest of the Prophets tells

tells us, *In the day God created Man, in the likeness of God made he him*, Gen. 5. 1. which is to say, (without being censur'd I hope for affirming the Almighty created a kind of a Godhead) that God made him like himself, both in immateriality and immortality. So if any Expositors render the Sense of the Text otherwise, I only request to know their Names, that I may set them in the Class of those miserable Wretches, who desire to be admitted into that rebellious Society which wilfully apostatiz'd from their own Essence. It is evident, the Bodies of the Saints being not *impura*, the Souls of the glorified do come to such Bodies again; as *Moses* in the Transfiguration was there in Soul and Body, his glorified Soul came to his Body again, because it was not a sinful Body now, but a Body lying under Corruption as yet: but when *Lazarus's* Soul returned to his Body, we must not think that his Soul was a glorified Soul (for a glorified Soul returneth not to a sinful Body again) but the Union betwixt the Soul and the Body was loosed at that time, and the Soul was still in the sinful Body, *tanquam in sede, tanquam in organo*, that is, it was still in the Body, altho' it did not animate the Body. By this Example, we may see, that, that Expression of *Job*, *Vain Man would fain be Wise, tho' Man be Born like a wild Asses Colt*, c. 11. v. 12. makes nothing for our Antagonists, who would have it intimate, that Man in his Original hath a parity of Souls with a Brute, or Beast that perisheth. Alas! this
imper-

Imperfection of the Soul's Knowledge may
 justly be ascrib'd to Man's Fall, for with-
 out doubt had *Adam* maintain'd his Inno-
 cency, his Off-spring had had Souls as full
 of Light to read the smallest Print, the least
 jot, and tittle of the voluminous Book of
 Nature; his Error was our Misfortune; but
 altho' the several Faculties, Functions, and
 Operations of the Soul are not enlighten'd
 with the glorious Beams as surrounded her
 before Sin was born, and too often we see
 this Spiritual Substance overclouded with
 Folly, foolishness and madness as in Fools,
 Ideots, and Lunaticks, yet this is no Ar-
 gument strenuous enough to confute an im-
 material and immortal Substance to be in
 Man: No, these imperfections of that Spi-
 ritual Substance in Man, ought rather to
 make us contemplate on the Omnipotency
 of that supream Power, which can govern
 Spirits and immortal Essences according
 to his Divine Will and Pleasure. O! *Nu-
 lifidian*, tho' the great Apostle of the *Gen-
 tiles* shews, the *Mind* is stuffed with Vani-
 ty, the *Understanding* darkned with Igno-
 rance, the *Will* affecteth nothing but vile
 and vain things, as in the following Epi-
 stles, *But be ye transform'd by the renewing of
 your Mind*, Rom. 12. 2. *The natural Man re-
 ceiveth not the things of the Spirit of God:*
*For they are foolishness unto him; neither can
 he know them, because they are spiritually dis-
 cerned*, 1 Cor. 2. 14. *Let nothing be done
 through strife, or vain glory*, Philip. 2. 3. all
 these are no Proofs against the Being of
 that immortal Substance which the great
 Creator

Creator of Heaven and Earth hath miraculously breathed into Clay; but ought to incite your sinful Affections to let your Soul become *Speculum sui ipsius*, till she beholds her Deformity, and then weeps for the loss of that primitive *Righteousness*, whereby she was able (as Bayly describes in his Practice of Piety, pag. 45.) to encline all her natural Powers, and to frame uprightly all her Actions, proceeding from those Powers.

Says St. James, Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your Souls, c. I. v. 21. Now if Men have no Souls, why should the Holy Ghost play upon Mankind, and bid us saye what we have not? Indeed, we have for many Ages been led along in more than *Cimmerian* darkness if there's as much *Amphibology* in the Oracles of God, as in those of *Apollo*, and *Jupiter Hammon*! But cheer up *Christians*, for St. Paul assures us 'tis impossible for God to lie, Heb. 6. 18. Therefore we may believe Men to be endu'd with that spiritual Substance which shall never tast Death; without question Men have Souls, for some of which bringing in to himself God has laid out his Thoughts from everlasting; the Councils and Contrivances of Heaven have been spent upon them, in which it was decreed *Jesus Christ*, the great Purchaser of Souls, should ransom them with his most precious Blood: And pray what is the Office of good Angels, but to take Care of Souls; they are ministering Spirits for the good of Souls; they have the Charge
of

of Souls; and pitch their Tents about them, to defend them from those damn'd Potentates of Hell, who are always displaying variety of Temptations for the beguiling of a Soul: A thing so precious that the Riches of *Cresus* the *Lydian* King, and *Crassus* the richest Senator of *Rome*, join'd together is not valuable to it; nay, by our Saviour's Question recorded in the Gospel of *St. Matthew*, *For what is a man profited, if he shall gain the whole world, and lose his own Soul? Or what shall a man give in exchange for his soul?* c. 16. v. 26. We may plainly see, the Soul, that little spark of Divinity, is more valuable than the whole Mass of this Terrestrial Fabrick: Wherefore the careful Centinal of Godliness ought to be set over it, for fear God should suddenly say to you, as he said to the rich Man, *Thou fool, this night thy Soul shall be requir'd of thee*, Luke 12. 20.

The word *Spiritus*, Spirit, is us'd very often in Scripture, for *Anima*, a Soul, and not unproperly, as being either but one and the like Substance; when *St. Stephen* the Proto-Martyr was stoning by the enrag'd Jews, he cry'd out, *κὲν ἰσχυροῦ ἀγαθὸν ἐν ἐμοὶ* *Lord Jesus receive my Spirit*, Act, 7. 59. which is the same (as *Pasor* construes it) as *Recipe animam meam*. That Adage of *Solomon*, the wisest of all Men, viz. *He that is slow to anger, is better than the mighty: And he that ruleth his spirit, then he that taketh a City*, Prov. 16. 32. hints at the several Passions, of Hatred, Love, Sorrow, Joy, Grief, Gladness, and the like, which too often

often afflict the Soul in an over extraordinary manner. *The burden of the word of the Lord of Israel, saith the Lord, which stretcheth forth the Heavens, and layeth the foundation of the Earth, and formeth the spirit of man within him.* Zech. 12. 1. which Text intimates the Soul of Man to be an incorporeal Substance; now if Spirit and Soul are both one and the same Species, the Soul's *Etherial* and *Immaterial* Essence cannot be denied; for our Saviour tells the terrified Disciples, *a Spirit hath not flesh and bones,* Luke ult. 39. Doth not St. Paul make a separated Existence in Man, when he says, *For ye are bought with a price; therefore glorifie God in your body, and in your spirit, which are Gods,* 1 Cor. 6. 20. I think he doth; or else, if there is no Soul in Man, the Holy Ghost might as well have left out, *and in your Spirit,* and said, *For ye are bought with a price, therefore glorifie God in your Body, which is God's.* And tho' the same Apostle (as *Marlorat* on the New Testament notes) divides Man into Three Parts, according to that Text, *I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ,* 1 Thess. c. ult. v. 23. it doth in no wise confound any thing urg'd in this Paragraph; seeing an Expolitor interprets that place as follows, *Frequentius tamen homo simpliciter corpore & anima constare dicitur; ac tunc anima spiritum immortalem significat; qui in corpore habitat tanquam in domicilio. Quoniam autem duæ præcipuæ sint animæ facultates, intellectus, & voluntas,*

luntas, Scriptura interdum distinde hæc duo ponere solet, quum exprimere vult animæ vim ac naturam; sed tunc anima pro sede affectuum capitur, ut sit pars spiritui opposita. Ergo quum hic audimus nomen spiritus, sciamus notari rationem vel intelligentiam, sicut animæ nomine designatur voluntas & omnes affectus.

What was that any other than the Soul, when our Saviour with a loud voice cry'd out, *Father, into thy hands I commend my spirit*, Luke 23. 46. it signifies according to the Greek, *Exspiravit, exhalavit animam*; or as our English Translation hath it, *gave up the Ghost*. Then were the Body and Soul of our great Theanthropos divided; on which separation *Manchester (in Contemplat. Mort. & Immort. pag. 90.)* thus remarks, *The Body and Soul of Christ was severed as far as Heaven and the Grave were distant; yet neither of them were parted from the Godhead: 'So likewise our Bodies and Souls, though rent and pulled in sunder Millions of Miles distant, yet neither of them are severed or disjoined from Christ our head. Alas! there is an Immortal Existence of a Soul in Man as sure as there is a God in Heaven, whose Union to the Body is not Physical or Local, but a Spiritual Conjunction of an Ætherial Substance to Earthly Matter. Again, That Promise of our blessed Redeemer on the Cross to one of the Thieves suffering by his side positively asserts the Doctrine; saying, Verily I say unto thee, to day shalt thou be with me in Paradise, Luke 23. 43. Mark the Words, To day shalt thou be with me in Paradise. What should be with him in Paradise?*

radise? Not his Body, because that was
 buried by *Joseph of Arimathea*, the Evan-
 gelist says, he laid it in a Sepulchre that was
 hewn in stone, wherein never man before was
 laid, Luke 23. 53. Therefore it must be the
 Soul of Christ that must entertain the Thief
 in that blessed Place. There can be no
 Criticism made upon the Text, because
 there is no difference of the meaning of it
 in Translations from the Greek, in which
 Tongue the New Testament was Written;
 the Original words are, *καὶ εἶπεν αὐτῷ ὁ*
ἰησοῦς, ἀμὲν λέγω σοι, σήμερον μετ' ἐμοῦ
ἔσῃ ἐν τῷ παραδείσῳ. Pagnine says, *Et*
dixit illi Iesus: Amen, tibi dico, hodie me-
cum eris in Paradiso. Beza, so, *Tum dixit ei*
Iesus, Amen, tibi dico, hodie mecum eris in
Paradiso. Our Antagonists I think can no
 ways evade this Text; and if they should
 alledge it was the Divinity of Christ,
 (which was join'd to Humane Nature by
 an *Hypostatical Union*) that ascended to Pa-
 radise, I desire to know what part of the
 Thief bore him Company there; no part
 as I know of, but his Soul. And so it was
 the Soul of Christ that met him there, for
 tho' in the Incarnation, the Godhead was not
 turn'd into the Manhood, nor the Man-
 hood into the Godhead; yet the Godhead;
 as it is the second Person of the Trinity or
 Word, assum'd unto it the Manhood; that
 is, the whole Nature of Man, Body and
 Soul, and all the Natural Properties and In-
 timities thereof, Sin excepted. Not as I
 should have my Reader think, the second
 Person took upon him the Person of Man,

but the Nature of Man; so that the Humane Nature hath no Personal Subsistence of its own (for then there should be two Persons in Christ) but it subsisteth in the Word, the second Person: For as the Soul and Body make but one Person of Man, so the Godhead and Manhood make but one Person of Christ. And I must acknowledge, that though the Humanity of Christ be a created, and therefore a finite and limited Nature, and cannot be every where present by actual position or local Extension, according to his Natural Being; yet because it hath communicated unto it the Personal Subsistence of the Son of God, which is infinite, and without limitation, and is so united with God, that it is no where severed from God, the Body of Christ, in respect to his personal Being, may rightly be said to be every where.

Thus much from Holy Scripture for proving the Union of an immortal and immaterial Spirit or Soul joyn'd to a mortal material Body; upon which Case of that Celestial Substance is bestow'd much Embroidery and Needle-work; says the *Psalmist*, I am *curiously Wrought*, Psal. 139. 15. *החמתי*, so 'tis in the Original, *Acupictus sum*, I am wrought with a Needle. So not heeding such obstinate Wretches who would subvert one of our most Fundamental Axioms of the *Christian Faith*, in falsely asserting the Union of the Soul and Body, no Man yet ever allow'd to be a Mystery of Religion, let's tune that sweet strain of *David*, *As the Hart panteth after the water-brooks, so*
panteth

panteth my Soul after thee, O God, Psal. 42.
 1. For such who should advance the Opinion of total Death, and stagger the Immortality of the Soul, I take to be as great Foes to Man's Salvation, as that malicious *Italian*, who compelling his Enemy to disclaim his Faith for the Redemption of his Life, presently stabb'd him, to prevent Repentance, and assure his eternal Destruction.

SECT. II.

*Proving by Belief of the learned
 Heathens an Immaterial Immortal
 Soul in Man.*

SO plainly is the Image of God planted on all Mankind, that the very *Heathens*, in what remote Corner of the World soever, have beheld something in themselves worthy of Preservation; and so have worshipped (tho' in their blind way) some Deity, to save that better part, their Soul, whenever they should pay the common Debt of Nature; for they were sensible it was as common for Man to Dye, as to be Born, yet not as a Beast, *per annihilationem Naturæ*, but *per Statutum*; not by Chance, course of Nature, nor influence of Stars, but then and therefore because it is so appointed:

It is appointed unto men once to die, Heb. 9. 27.

Tho' Satan the Seducer of Mankind had (long before the Discoveries of the Gospel, reveal'd to us after the first coming of a *Messias*) kept the Pagans in Ignorance, yet in spite of all his Diabolical Conspiracies, they came to the Knowledge of something Immortal about them; through the Writings and Conversations of the more Learned; for from the first period of times has flourish'd Learning, and the Knowledge of Arts, which (*Waterbous* says, in his *Apology for Learning*, pag. 8.) Is the special Gift of God; and that which differenceth Man from Man, yea Man from himself, correcting those Exorbitances which naturally are, habituated to us, and being connatural, would soil the pulchritude of the reasonable Soul.

That antient Poet, for whose Body, after his Death, Seven Cities contended, perceived (tho' he was blind) that transparent Immortal Substance given by God to all Men for their Vivification; he knew the Nature of it was such, that when once it left this Mansion of Clay, it would never return to it again; hear what he Sings of it,

Ἀνδρὸς δὲ ψυχὴ πολλὰν ἐλθεῖν ὅτε λείψῃ,
οὐδ' ἐλεῖν, ἐπεὶ ὅγε κεν ἀμείβεταί ἐκ οὐδ' ὁλοῦ
ταρ. Hom. *Iliad* 9.

It was a Custom among the antient Romans (as *Godwyn* in his *Rom. Antiq. Lib. 2.* Sect.

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Sect. 1. Cap. 1. tells us out of *Rosinus*) sometimes to deifie Men, the manner whereof was this: The party to be canoniz'd being dead, a pile of Wood was in form of a Tent, or Tabernacle, with three other lesser Tabernacles one upon the top of another, the lowermost having in it dry combustible Matter, but in the out-side adorn'd richly with Gold, Ivory, and painted Tables; upon the top of which was placed an Eagle made of some light matter, as Paper, or thin Wood: Hither the dead Corps was to be carried with great Solemnities; the Senate, the Gentlemen, and all the Chief Magistrates going before, with Hymns and Songs, and all kind of Honour, which was to be performed even to the Gods themselves: He being in this manner brought, and laid within the second Tabernacle, the Fire was kindled, by reason of the smoak and vapour thereof the Eagle was carried into the Air, and, as the Romans thought, it did transport the Soul of the dead Body into Heaven, insomuch that ever after he was canoniz'd among the Gods, and worshipped as a God. This Account of the Eagle's flying away with the Soul, is likewise given us by *Herodian*, Lib. 4. but mentions not whether it was an Artificial or Material one. This Ceremony (tho' superstitious) shews the Gentiles had some glympse of an Immortal State presently succeeding Death.

It was believ'd by the People of Rome, that the Soul of *Julius Caesar* was taken up into Heaven; *Creditumque est, animam esse Caesaris in Cælum recepti: Et hac de causa simulachro ejus in vertice additur stella,*

writes *Suetonius* in his *Life*: And the Prince of *Latin Poets*, describing the *Funeral* of *Polydorus*, says,

animamque Sepulchro
Coudimus & magna supremum voce ciemus.
Virg. *Ænead.* lib. 3.

On which place *Ruæus* the *Jesuit* thus *Notes*;
Voce ciebant, & appellabant ter proprio no-
mine, ut facilius errantem animam ad sepul-
crum urnamque revocarent: tum ter vale dicto,
discedebant: Thus in the above quoted *Verse*
you may see *Anima* is not put for *Homo*,
but the Poet alludes to the *Belief* of the
Trojans, who thought those that were inter-
red would wander these *Hundred Years* a-
bout: Time long enough for *Polydorus* to
haunt *Polymnestor* for basely murdering him;
see the *Story* in *Stephanus's Poetical Dicti-*
onary. The ardent *Lucan* tells how *Pom-*
pey's Soul, after it passed to *Heaven*, con-
templated there on the *Transactions* done
on *Earth*;

Hinc super Amathia campos, & signa cruenti
Casaris, ac sparsas volitavit in æquore classeis,
Et scelerum vindex in sancto pectore Bruti
Sedit, & invicti posuit se mente Catonis.
Pharsal. lib. 9.

The *Satyrift* complains (and not unjustly)
of the *Soul's* being too much prone to *Sin*,
in his time,

O curva in terris anima, & caelestium inanes,
 Pers. Sat. 2.

But *Horace* in a Hymn on *Mercury*, tells us where he puts the righteous Souls; Singing,

Tu pias latis animas reponis
Sedibus : Carm. l. i. Ode 10.

Witty Juvenal tells us, from whom we received our Souls, as follows,

— *Mundi*
Principio indulgit communis conditor illis
Tantum animas, Sat. 15.

How near this Expression, *animam caelestem calo reddidit* (spoken by *Velleius*, lib. 2. in the Account of *Augustus*' Death) comes near to that of the Preacher, *The Spirit shall return to God that gave it*, let the Learned Judge; and that of the *Ethnick Poet*, I reckon Orthodox Divinity,

Πνεῦμα αὐτῷ θεῷ κενῶται, & αἰνᾷ.
Phocyl. lin. 101.

And about half a score Lines after he divinely Sings, the Soul's Immortal, void of decrepid Age, and lives to perpetuity. *Musaeus*, at the latter end of his most Elegant Poem on *Hero*, and *Leander*, Writes,

Kαὶ

καὶ δὴ λυχνὸν ἄπιστον ἀπέβρεσε σῆμα αὐτοῦ,
καὶ ψυχὴν ἐρωτα πολυκλή τοιοῦτα δαύδεα.

In which Lines he does not mean the Immaterial Soul is dead, but only the Body, there *anima* being put for *Homo*; for it is to be supposed, as the abovesaid Poet being a *Grecian*, and he likewise who's the Subject of his Work, that he means no otherwise than what I say; for it was the *Theology* of the *Greeks* to believe there was an Immaterial Existence in Man, which was Immortal after he resign'd his Life to the force of Death: And Note, it was a custom among them, when they return'd from any Battle, to call over their Muster-Rolls, to see who were killed, and then they invited the Souls of the deceas'd to go Home along with 'em; because, as they thought, they could not be at rest till they were in their own Country. But of their Customs read *Bogan's Archaeolog. Attic.* l. 5. c. 17.

Thus we see the antient *Pagans*, whom *Satan* often opposed in their search after Salvation, had so much of that Spirit in them, mention'd *Prov.* 20. 27. (and said by the Learn'd, especially to signifie *animam rationis participem*, רַמְשׁ being the same the *Greeks* call ψυχή) as to see something of an Immortal Existence belonging to them. But our *Psychomisanist* may Object, and say, What have we to do with the Writings of the *Ethnicks*, surely the *Christians Credo* is not to be collected from their erroneous Belief. To which I Answer, 'tis true, we must not build the Principles of *Christianity*

on

on the *Gentiles* Doctrine, neither do we; but these Citations from *Heathen* Authors, I have here quoted, to shew how the very *Infidels* have engravened on their Thoughts the Impression of an Existence, that's in 'em, and shall immortally exist after its separation from the Body. I know it is insinuated, as if we borrow'd the Belief of the Soul's Immaterial and Immortal Existence from the *Heathens*, our *Psychomisanist* maliciously reporting, but without citing the Author, that one King *Druis* establish'd a Sect of Philosophers,, called *Druides*, or Priests of *Druis*, who the better to encourage his Subjects without dread of Death to fight his Battles, taught them that they had Immortal Souls not subject to Death, which should survive them, and be conducted into some place of very great Pleasure and Happiness if they died in Battle. I vow ! I wonder in what Age this *Druis* liv'd, our Chroniclers neither *Latin* or *English*, which I have read, mention him, nor is he incerted among the Kings of *South-Britain*, set down in a Catalogue by *Heylin*, (in his *Help to English History*, pag. 17. 18.) from *Cassibelan*, Brother of *Lud*, to *Constantine*, the Son of *Helena* and *Constantius* ; who added, or united his Estate in *Britain* unto the Monarchy of *Rome*, being the first *Chrissian* Emperor in the World. Surely our *Psychomisanist* mistook the name, and meant *Dryas*, the Son of *Hippolochus*, mention'd by *Statius*.

Horrendumque Dryanta movet, &c. Theb. l. 9.

Which

Which would have serv'd his Turn as well for matter of Derivation, because those Priests are call'd *Dryide* as well as *Druides*; but however, that Etymology had been as false as the former, for it is thought they were so call'd from the Word *Arce*, which in Times past signify'd any sort of Tree, but at this day more peculiarly an Oak: Which Supposition is not unlikely, since, as *D'Assigny* (in the Translation of *Galtruchius's* Poetical History, lib. 3. cap. 4.) relates, it was a Custom with the *Druids*, to go with great Reverence, and gather Branches and Leaves of Oak, to make a Present to Jupiter, inviting all the People to the Ceremony by these Words, which they caus'd to be proclaim'd; Come to the Oak-Branches. The New Year. *Heath* (in his Chronicle of England, p. 7.) gives this Account of them; The *Druids* or Priests themselves being a kind of Magicians, or such as deal in Spells and Charms, preserving their Religious Rites and Ceremonies in Hieroglyphicks and Figures, after the manner of Egypt, the better to keep an Awe and Dread upon the more Ignorant, and raise an Esteem and Veneration of themselves, which otherwise must have much abated the Credit they had gain'd. Yet I acknowledge they did teach the Immortality of the Soul, but not to enjoy any Place of Pleasure after Death (as our *Psychomisanist* says above) but by a way of Transmigration, as *Cæsar* (in his Commentaries, lib. 6.) tells in the following Narration; *Inprimis hoc volunt persuadere,*
non

non interire animas, sed ab aliis post mortem transire ad alios; atque hoc maxime ad virtutem excitari putant, metu mortis neglecto. Neither does *Walsh* make any Mention of this *Druid* among all the Kings of *Ireland*, which reign'd 320 Years before *Henry the Second's* Landing there; yet there were *Druids* in that Nation: For in his History of that Kingdom, *Par. 1. Sect. 5.* he gives an Account, how *Cormock mbac Airt.* having on a sudden, powerful inward Illuminations, he refus'd his *Druids* any more to Worship their Idol Gods.

But above all the Absurdities of the *Psychomisanist*, I admire this should be started; viz. That we borrow this Opinion of an *Immaterial, Immortal, Substantial Being* in Man from the *Heathens*. Alas! he's much out of the Element of Knowledge now, for I desire to know what People were living to arraign the Existence of the Soul, before *Adam* was created, the first Man that inhabited the Earth; and who, without doubt, was so sensible as to know when God curs'd the Serpent, saying, *I will put Enmity between Thee and the Woman, and between thy Seed, and her Seed, it shall bruise thy Head, and thou shalt bruise his Heel.* Gen. c. 3. v. 15. That, that Promise was made to retrieve his Soul as well as those of his Posterity from the eternal Wrath to come. And as our first Parent had the Knowledge of an Immortal Existence being ingrafted in him, it is not be question'd but he taught his Son *Seth*, who deliver'd the same Doctrine to his Off-spring, till it was handed

handed down to the Deluge: Then *Noah* (who was preserv'd in the Ark with seven Persons, to People the World again) taught the same to the succeeding Age: And if after the Confusion of *Babel*, when the People were scatter'd upon the Face of the Earth, Men might be deluded with the Irregularities of a vicious Life, worser than *Cataline*, of whom *Sallust* (in *Bel. Catal.*) gives this Character, *Huic ab adolescentia bella intestina, cades, rapina, discordia civilis, grata fuere*; yet the Belief of their Forefathers, who held an *Immortal Existence* pertain'd to *Mortality*, was still implanted in their Memory, and was the Ground of their Religion, altho' they swerv'd (thro' the Instigation of the Devil, the sworn Enemy of God, and of his Glory) so far from the true Adoration of their Creator, as to butcher and burn alive Human Victims upon their polluted Altars. And when Satan had banish'd from the World, the true Knowledge of God, and establish'd himself in his room, obliging Mankind to adore Devils and their Statues instead of their Maker, and usurp'd by that Means all the Prerogatives and Supream Rights of the Godhead, yet it is to be granted, that the Patriarchs, *Abraham*, *Jacob*, and his Son *Joseph* bringing to the Idolatrous *Egyptians* the Rudiments of *Philosophy*, they taught them something of a *Soul*; and the *Grecians*, in the days of *Solon*, *Pythagoras*, *Herodotus*, and *Plato*, fetching all the Knowledge of Nature from *Egypt* must needs be acquainted with something of that Doctrine which

had.

had been propagated through all the Ages of the World till their Times. Likewise the *Jews* in their several Captivities, by the *Chaldeans*, might spread among them their Belief of the Soul's Existence: And when the *Israelites* themselves were so prone to Idolatry, as to go a whoring after *Baalam*, and made *Baal-berith* their God. *Judg. c. 8. v. 33.* yet they quitted not their Opinion of the Soul, for by that Plural Number *Baalim*, we are to understand they worshipped the Deified Souls of Men.

Furthermore, the *Psychomist* pretending we borrow'd the Notion of the Soul's Existence from the *Heathens*, I desire to know when, and whose Writings are the most Antient, those of the Holy Ghost, or theirs, indeed, I think the inspir'd Prophet that led the Children of *Israel* out of *Pharaoh's* tyrannical Bondage and despotick Power, is the antientest Writer in the World; and therefore could not borrow any Opinion from *Heathens* who liv'd several Centuries after his Death; but they did from him; witness that *Epicurean* Poet, who was positive that

— — — *Ex nihilo nil fit*
Posse creari. *Lucret. lib. 1.*

Without doubt he had read, or heard something of God's miraculous and most stupendous Work of creating the World out of nothing. And the Poet banish'd to *Pontus* for his lascivious Verses, in *libro de Arte Amandi*, has sufficiently borrow'd from
the

the Writings of *Moses* : Or else he could never have given so lively a Description of the *Chaos*, as he doth in the following Lines.

*Ante mare & terras, & quod tegit omnia cælum,
Unus erat toto natura vultus in orbe,
Quem dixere Chaos; rudis, indigestaque moles,
Nec quicquam, nisi pondus iners, congestaq; eodem
Non bene junctarum discordia semina rerum.*

Ovid. Met. lib. 1.

His Fiction of *Dencalion's Flood*, was taken from that of *Noah*; and for his *Gigantomachia*, he was beholding to *Nimrod's Building the Tower of Babel*; for in the Notes to *Sleidan's History of the four Monarchies*, lib. 1. where he speaks of that Building, it is written, *Credibile autem est hanc historiam Poetis occasionem edisse fingendi fabulam de Gigantibus, qui congestis altissimis montibus, cælum oppugnare conati sunt.* And as *Brown* (in his *Pseudodoxia Epidemica*. lib. 5. c. 14.) says: " Their Conceit is not to be exploded, who say, that from the Story of *Jephthab's* Sacrificing his own Daughter, might spring the Fable of *Agamemnon*, delivering unto Sacrifice his Daughter *Iphigenia*, who was also Contemporary unto *Jephthab*. And who can think any otherwise, than that *Hesiod* had read the Writings of the *Hebrews*, when he so plainly represents to us the State of Innocency and Fall of Man, in these Lines,

ἔπειτα μὲν γὰρ Ζάρεσκον ἐπὶ χθονὶ φύλ' ἀνθρώπων
νόσφον αἰὲς ἔσσο τε κακῶν, καὶ αἰὲς τὴν καλὴν ποίον;

πον οιο,
Νῆστον τ' ἀγαλλῶν, αἰτ' ἀνδρῶσι γυνῶσι ἑδωκῶν
Αἰετὰ γὰρ ἐν κακότητι βροτῶν ἐγυνοῦσιν οἶον.

Op. & Dies.

And how well the Original of the Jewish Nation, their Religion, and Customs were known to the Romans, thro' Titus's Expedition against Jerusalem, you may see in Tacitus, Hist. lib. 5. And Numa Pampilius's ordaining in the honour of Mars, 12 Priests, call'd *Salii* a *Saliendo*, might be borrow'd from the Hebrews; for Volaterranus (de Mag. & Sac. Rom.) says, *Quæ institutio discrepare non videtur a modo veteris legis: David enim legis ante Arcam fœderis saltando processisse.*

Now as the Hebrews have borrow'd some Truths from Scripture, the Lustre whereof they have eclips'd too much with Human Fancies; why might they not from that sacred Fountain of Life have imbibed the Doctrine of the Soul's Immortality; tho' it might not taste to them so sweet as those that really believ'd in them, by reason Satan the Grand Enemy of Mankind possess'd them with Stories and a Belief (before the *Messias* came to redeem lost Man) contrary to the word of God. But yet we see the Learned *Ethnicks*, maugre the Spight of Apostate Angels! who labour'd to destroy the Works of God, and to deface the Beautiful Image of our Creator, imprinting in

our Souls, all manner of Vices, were either perswaded by Nature or Reason to believe something of an Immortal Existence united to the Body; and likewise to perform such Funeral Rites which suppose a Resurrection from the Dead, and a future Appearance of our Bodies. Otherwise they would not have been so mindful of the Preservation of the Ashes of the Deceased, which were preserv'd by burning the Carcasses in Stone Boxes: This is the Opinion (and not unlikely) of *Natalis Comes*, the Mythologist, take his own words, *Facile venio in eam Opinionem ut Credam aliquas fuisse lapideas Arcas, in quibus inclusa Cadavera uerentur.* lib. 1. cap. 3. But Kings, and Great Nobles, their Ashes were preserv'd in a sort of Cloth (call'd by the *Latines* *linum vivum*, and by the *Greeks*, *Asbestinum* from its Nature) which was fire-proof; take *Pliny's* relation of it, *Inventum jam est etiam quod ignibus non absumeretur, vivum id vocant, ardentisque in focis conviviorum ex eo vidimus mappas sordibus exustis, splendescentes igni magis quam possent aquis, regum inde funebres tunicæ, corporis favillam ab reliquo separant cinere. Nascitur in desertis adustisque sole India, ubi non cadunt imbres, inter diras serpentes, assuescitque vivere ardendo. Rarum inventu, difficile textu propter brevitatem.* Nat. Hist. lib. 19. cap. 1.

All Nations have been careful of having their Bones preserv'd after the Body's Dissolution; how earnestly *Jacob* charg'd his Children to bury him in the Cave that is in the Field of *Machpelsb.* Gen. c. 49. v. 39. And

Jo-

Joseph took an Oath of the Children of Israel, saying, God will surely visit you, and ye shall carry up my Bones from hence. Gen. c. ult. v. 25. For how many Ages would the Egyptians preserve dead Bodies, by embalming, they being the only Embalmers of the World formerly; being recorded in holy Writ for their Skill in that Art, Joseph commanded his Servants the Physicians to Embalm his Father: And the Physicians embalmed Israel. Gen. c. ult. v. 2. What stupendious Sepulchres the Kings of Egypt built, to be interr'd in; which Pyramids, 'tis thought the Israelites, in the time of their Oppression, were employ'd to build; they are reckon'd one of the Pagans seven Wonders of the World; being call'd by the Epigrammatist, barbarous Miracles,

Barbara Pyramidum sileat miracula Memphis.

Mart. de Spect. l. 1.

Behold the *Mausoleum* of *Caria*, which Queen *Artemisia* built, as a Sepulchre for her deceased Husband *Mausolus*, enrich'd by her with so many rare Ornaments, that it was esteem'd one of the greatest Wonders of the World; of which you may see a larger Description in *Herodotus. lib. 8. and Strabo. lib. 13. and Eutropius (Hist. Rom. lib. 8.)* writes of *Trajan, Ossa ejus collocata in Urna aurea, in foro, quod edificavit, sub columna sita sunt: cujus altitudo, CXLIV. pedes habet.* To People of any Religion or Religion, it is satisfactory to have their Bones or Ashes preserv'd; and lie peaceably in their

their Graves without Disturbance; this made *Philoctetes*, when telling the Nurse of *Hercules* a long Story of his Death and Funeral, conclude with this Saying:

*Sed quid hoc? Mæstam intuo
Sinu gerentem reliquias Magni Herculis,
Crinemque jactans squallidum Alcmenæ gemit.*
Senec. Herc. Oet. Act. 5.

Farnaby's Note on that Place being, *Ad utrumque parentem spectabat, reliquias colligere, sinu fovere, & componere*; bidding you likewise for the manner thereof, See *Troad.* ver. 797. Thus the Preservation of the Reliques of the Dead by Parents, Friends, and Relations, argue the Heathens might have some Thoughts of rising again, to be united to the Soul; yea very reasonably it may be suppos'd, that the Heathenish *Chaldeans*, having *Job's* Company among them, they ponder'd on many of his Expressions, especially that so positively Asserting the Resurrection; *And tho' after my Skin, Worms destroy this Body, yet in my Flesh shall I see God: Whom I shall see for my self, and mine Eyes shall behold, and not another*; c. 19. v. 26, 27. Which numeral Identity gives Certainty, that the Soul of Man impersonated anew; and so inanimating the Body again, shall give a new Being, and a better Being unto both; the Soul shall in Heaven be found engraven'd in a Body of God, whereas here it was poorly set in Clay: By way of Excellency I compare the Body to Gold at its re-union with the Soul; wherefore I think fit to

to advise the *Psychomisanist* (because I know how dangerous it is to use Metaphorical Expressions unto some sort of People, and what absurd Conceits they will swallow in their Literals) not to find Fault with my Comparifon.

Tho' the *Sadduces* deny'd the Resurrection, and *Catullus* was too confident in telling *Lesbia* his Mistress, there was no Life after this, as in the next Lines,

*Vivamus, mea Lesbia, atque amemus,
Rumoresque senum severiorum
Omnes unius aestimemus assis.
Soles occidere, & redire possunt:
Nobis, cum semel occidit brevis lux,
Nox est perpetua una dormienda.* Carm. 5.

Yet the most part of Mankind be they *Mahometan*, *Gentile*, or *Idolater* believ'd something of a future Being. *Rycant* (in his State of the *Ottoman Empire*, lib. 2. cap. 11.) tells us there is among the *Turks* a Sect called *Haietti*, who " Hold that Christ assumed a true and natural Body, and was
" the eternal and incarnate, as the *Christians* Profess; and in their *Credo* or Belief
" have inserted this Article, That Christ
" shall come to Judge the World at the last
" Day, and for Proof hereof alledge an
" Authority out of the *Alchoran* in these
" Words: Thou *Mahomet* shall see thy
" Lord return in the Clouds: Which tho'
" they fear expressly in plain Terms to interpret of Christ, yet they confidently
" affirm it to be Prophefied of the *Messiah*,

“ *fiab*, and in Discourse confess that, that
 “ *Messiah* can be no other than *Christ*, who
 “ shall return with the same Humane Flesh
 “ again into the World, Reign Forty Years
 “ on Earth, confound *Antichrist*, and af-
 “ terwards shall be the End of the World.
 There is another Sect among them (as the
 same Author relates in the same Book and
 Chapter) call’d *Morgi*, who, “ are the great
 “ Favours and Patrons of the *Mahome-*
 “ *tan* Religion, maintaining that a *Mussel-*
 “ *man* or Believer tho’ guilty of the grossest
 “ Sins, is not punish’d for them in this
 “ World, nor receives his Absolution or
 “ Condemnation after Death, until the
 “ Day of Resurrection and Judgment: and
 “ further, that as Impiety with the true Be-
 “ lief shall never be punish’d; so Piety and
 “ good Works proceeding from a false and
 “ erroneous Faith, is of no Validity or
 “ Power conducing to the Fruition of the
 “ Joys of *Paradise*. Thus we see the *Ma-*
hometan Religion (which is one of the pro-
 digious Products of Reason’s superfoetati-
 ons, which hath brought forth nothing
 good, nor Rational in this Production,
 more than the Confession of One God)
 perceive some glimmering of a Resurrection.
 And most certain it is, what the Apostle of
 the *Jews* says; *Blessed be the God, and Father*
of our Lord Jesus Christ, which according to
his abundant Mercies hath begotten us again
unto a lively Hope, by the Resurrection of Je-
sus Christ from the Dead. 1 Pet. c. I. v. 3.

Those

Those Mungril sort of Heathens, the Quakers hold the Opinion of an immortal Existence, tho' their Tenent of it is a damnable Blunder; in holding *the Soul of Man is part of the Divine Essence*: which palpable Error, *Fenner* (in his Quakerism Anatomiz'd, *Cap. 2. Sect. 3.*) thus ingeniously confutes. "Then should the Essence of God be divided into so many finite Beings, as there are Souls; and then God's Essence (which is infinite) should become finite, when it becomes a Soul in Man: Moreover, if this be so, then shall a part of God be sinful, and then should God hate Himself, and turn in Wrath for ever against his own Essence. Again, the Rewards and Punishments which the *Ethnicks* believ'd were given to all Men, according to their Works good or bad after they left this Life, might argue they held something of an Immaterial Soul to be in Man; they held their Elysian Shades or Fields of Bliss for the Just; as *Lucian* (tho' Scoffingly) hints; ὑμεῖς δὲ οἱ ἀγαθοὶ ἀπὸ τῆς τελευτῆς ἐς τὰς ἡλύσιον πεδίον, καὶ τὰς μακάρων ῥήσας κατοικεῖτε ἀνθ' ὧν δίκαια ἐποιεῖτε παρὰ τοῦ βίου. *Dial. lib. 1.* As for the Souls of the Unjust, as soon as they were arriv'd in Hell, they went to give an Account of their Lives before *Minos*, *Rhadamanthus*, *Æacus*, their Judges, who had in their keeping the tal Chest, where the Names of all the Living upon Earth were registered; out of it was drawn every man's Name, when he was arriv'd at the end of his Days: And when these Infernal Judges

had pronounc'd their Sentence against the wicked Souls, they were cast headlong by the Furies into the Bottom of *Tartarus*, a dreadful Place design'd for their Punishment; which Infernal Goal is under the Earth, according to *Propertius*,

*Sub terris sint jura deum, & tormenta gigantum,
Tisphones atro si fuit angue Caput:
Aut Aclmæoniæ furia, aut jejunia Phinei;
Num rota, num scopuli, num sitis inter aquas:
Num tribus Infernum custodit faucibus antrum
Cerberus, & Tityo jugera panca novem.*

Lib. Eleg. 4.

That Divine Rapture of *Orpheus*, de Deo, shews the Heathens imagin'd a Hell,

Ἰδὲ γὰρ ἡδὲ αἰδου πόντε γαίνεστε τρυγνέ,
ὅς θρονάϊς σεῖς βραχὸν δόμον εὐρύττω.

Lin. 39. & 40.

The *Comick* backs his Belief, in holding Infernal Powers as well as Cœlestial,

*At ita me di deæque superi atque inferi, &c.
Plaut. Cistel. Act. 2.*

In which lower Regions of the Earth, were several strange Goddesses; *Nox*, the Night, was she that had the greatest Command; and that was one of the most remarkable; she was held to be the Mother of Love, Deceit, Old Age, Death, Sleep, Dreams, Complaint, Fear and Darknels: Wherefore in such a Place as this, *Theocritus* was much in the Right to say there could be no great Pleasure.

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Αλλ' ὅσῳ τῷ ἡλθ' ἐπεὶ γλυκὺ ἐξέκαστος
 θυμὸν ἐκ δρεῖαν χερσὶν συγχοῖ Ἀχέρωντος.

Eidyl. 16.

Thus the Heathens having some blind Knowledge of a future State, and believing their Souls had Converse with one another after this Life in the *Elysian Fields* I am apt to think, this Faith incited *Cleopatra* to kill her self, that her Shade might again behold her Beloved *Mark Anthony*; *Admotisque ad venas serpentibus, quasi somno soluta*, was the Manner of her Death, says *Florus*, lib. 4. cap. 12. Who was a Woman of that infamous Life, that I'm asham'd (in respect to her Sex) to *English* the Notorious Character *Aurelius Victor* gives of her; *Hac tanta libidinis fuit, ut saepe profiterit: Tanta pulchritudinis, ut multi Noctem illius morte emerint*. Brev. Rom. Hist. This hopes of seeing one another after Death, no question, made the *Indian Women* so earnestly strive to be burnt alive with their Dead Husbands, as *Ælian* reports, *Var. Hist. lib. 7. cap. 18.* and by the way let the Reader Remark, that the *Papists* follow in their Descriptions and Fancies of Hell, and its Suburbs, the *Heathens*, or *Romans*, their Predecessors, who with the Empire of the World have left them many of their groundless Opinions, and strange Superstitions. As the former did imagine several Apartments under Ground, and subterranean Places, such as the Rivers *Acheron*, *Styz*, *Cocytus*, *Phlegeton* and *Lethe*; so the latter maintain
 divers

divers Retreats of the Soul after Death; those Places of the Poets Fictions, is the same as that of these mistaken *Christians*. Where by this Acknowledgment of the *Romanists* Errors, the *Psychomisanist* may see the Church of *England* scorns to be behold- ing to the Church of *Rome* for that true Principle of believing the Immortal Exist- ence of the Soul, as he pretends we are; and that a *Protestant* fully knowing the Grounds of the Christian Religion, is so far from owning any *Purgatory* (where People that commit *Venial Sins* go, as *Turberville* (in his Abridgment of Christian Doctrine, c. 17.) says, "Till they have made full Satisfaction for them) that they utterly condemn the Thoughts of any such feign'd Place; and laugh at those Fools that hold there is as yet a Hell.

'Tis true, the Scripture doth often men- tion Hell; and St. *John* the Divine says, *Christ* hath the Keys of Hell and Death. Rev. c. i. v. 18. By which it is to be understood *Christ* will have the Power over that Infer- nal Residence, when such a local Being is made; and therefore *Napier* (on the Revela- tions) thus Paraphrases on that Text; And I have power over Death and Hell, to close and open the same at my will. Meyer on the same place of the *Apocalypse*, says, *Hoc est potestatem dimittendi peccata, quibus ablati e- lumbis. facta est cum mors tum infernus*. In which place (whenever it is) 'tis certain the Damn'd shall be tormented with fire and brimstone in the presence of the holy Angels; and in the presence of the Lamb: And the
Smoke

Smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night.

Rev. 14. 10, 11. Now learned Mede commenting on that Text, and observing the threefold cry of the Angels in the said Chapter, saith, *But the third it being come to the beighth, denounceth horrible and heinous Torments, and those to have neither end nor any ease, to the whole train of the Beast and to all which shall abide in his Obedience.* See, he takes no notice of any tormented so grievously at this present time, for indeed Hell is spoken of in no place of Scripture but in respect of Futerity, or that it shall be. Pignetus thus notes on that part of the said Verse [*Et cruciabitur igne Sulphure*] *Amplificat Johannes supplicium damnatorum, quo magis bestia cultum horreant homines, quem tantus cruciatus Scriptura significare solat: per sulphur autem, quod est materia incendii, alluditur ad loca sulphurea perpetuo ardentia, qualis fertur esse mons Aetna in Sicilia.* In the Gospel of St. Math. it is said, *qui autem dixerit, Fatue, reus erit gehenna ignis.* c. 5. v. 22. that is (as Morlorat expounds it) *Aeterna damnationis*, which shall at the Day of Judgment, fall upon all Reprobates. Hell not yet being, is therefore exprefs'd sometimes by the word *Gehenna*, a place that now is, or rightly *Gehennom*, i. e. the Valley of the Children of *Hinnom*; wherein the midst of a pleasant Grove, the Jews did imitate their prophane Neighbours the *Ammonites*, in sacrificing their Sons and Daughters to the Idol *Moloch*, either by causing them to be burnt alive

live in a brazen Image made purposely for such Abominations; or by making them to pass between two Fires in honor of this God. Which Place of Abomination is likewise called Tophet, from *Toph* a Drum, which Instrument those Idolaters were wont to beat upon, to drown the Cries of the burning Children. Which Cruelty, we read was Tolerated by *Abaz*, for he burnt incense in the Valley of the Son of Hinnom, and burnt the Children in the Fire, after the Abominations of the Heathen, whom the Lord had cast out before the Children of Israel. 2 Chron. 28. 3. But now it may be objected concerning *Dives*, how in Hell he lifted up his Eyes, being in Torments, and seeth *Abraham* afar off, and *Lazarus* in his bosom. Luke 16. 23. To which, I Answer, This is only a Parable; and tho' Christ tells the Story, yet he doth but describe spiritual Things under Figures, which he knew to be most intelligible to our Souls: For Example, It is said by St. *John* the Divine, There were sealed an hundred forty and four thousand, of all the Tribes of the Children of Israel. Rev. 7. 4. Here observe, the Spirit of God expresseth the Number of an Hundred forty and four thousand, to wit, Twelve thousand of every Tribe; not that every Tribe was equal, or that the Number was so in whole Thousands without odds; as if there were neither more nor fewer, as though we would addict the Spirit of God to resolve and satisfy our Curiosities; but the meaning of the Spirit of God hereunto, is to satisfy our Comfort, and not our curious scrupo-

scrupulosity, giving to us *Gentiles*, and to the *Christian Jews*, that Comfort, that whereas we rashly fear that we be left alone to serve Christ, and that none more than we of *Israel* are Chosen, as *Elias* judged, 1 Kings 19. 18. God will let know, that he hath sealed about Twelve thousand of every Tribe, where note for certainty, that in speaking to Men, and in accompting of Men, the Spirit of God speaks after the Phrase of Men, in rejecting the odds, and in specifying the perfect or whole Number, that is nearest the Truth, instead of the Truth. And *Brentius* makes this Exposition on the above-mentioned Parable, *Sed prohi- torquentur sensu felicitatis bonorum: & ea cogitatio dolorem auget. Tales sunt impiorum cruciatus, hinc sua tormenta spectant, illinc quam felix sit beatorum conditio. Igitur quæ corporalia hic scribuntur, ut visus, distantia, exustio, lingua, refrigeratio, digiti in aquam intincto, biatus, &c. omnia spiritualiter accipienda sunt.* Alas! This Text proves no present locality of that which the *Hebrews* sometimes call *Sheol*, the *Greeks* call *Hades*, and the *Latins* call *Infernus*, and I cannot but blush for that Ignorance which begets such a vulgar Error among the People, as to make them at every turn, who disputes upon the locality of a Hell, cry *Dives*; Was not *Dives* in Hell? The Scripture says it, and so forth: Alas! How often is *Dives* called upon to make good the Assertion, when there was never any such Man living? Our *English Translation* mentions no *Dives*, but says, *There was a certain rich man*, Luk. 16.

19. Beza's Translation hath, *Caterum quidam erat Dives*; Pagnine's, *Homo quidam erat Dives*; and I may presume to say all Latin Translations whatsoever, use *Dives*, which is the Latin for a rich Man, it never was the proper Name of a Man; and had not he in Abraham's Bosom had a proper Name, we should have had some People say *Dives* and *Mendicus*; the rich Man and the Beggar.

But now to prove there is no such Place as a Hell at this present, by Mathematical Demonstrations. The Earth which Mankind dwelleth on, is not supported by any Pillars underneath it, but by the Power of God hangeth in the Air; according to that of *Job*, *He stretcheth out the North over the empty place, and hangeth the Earth on nothing.* c. 26. v. 7. So that be in what part of the Earth you will, there is an *Antipodes*, or People opposite to you: The several Regions, Cities, and Towns of which Terrestrial Globe, having either North or South Latitude, being by the *Astrologers* Conjecture appropriated to their respective Signs and Planets, as you may see in *Alcabitus*, pag. 47. *Junctin*, cap. 13. and *Eland*, cap. 5. Now the Earth and Sea, which makes but one Body, being round, there must needs be as much distance from all other parts of the Globe to the Firmament as is from the place you are in now and the Firmament which we behold over head: and if any one should ask why the Earth had rotundity above all other Shapes, *Sacrobysto* answers for me, *Quia omnium corporum*

porum Isoperimetrorum sphaera maximum est, omnium etiam formarum rotunda capacissima est, quoniam igitur maximum & rotundum, ideo capacissimum, unde, cum mundus omnia contineat, talis forma fuit illi utilis & commoda. De sphaer. cap. 1. Having shew'd the Scituati- on of the Earth and Sea, as also its shape, it will be requisite to enquire the Circuit and Diameter of the Globe; in *Mæstlin*, lib. 1. part 3. you may find its Circumference to be 5400 German Miles, and Diameter 1718 $\frac{1}{2}$. Miles; which reduced to our Eng- lish Measure, is 21600 Miles in Circuit, and 6872 $\frac{1}{2}$. Miles Diameter; wherefore if the Earth is no thicker from the North to the South Pole, and considering what a sub- stantial Foundation it has to bear the pon- derous Weight of Cities, Towns, Villages, Towers, Castles, Men, Beast, and Fowl that is upon its Surface, what vacuum or space can there be in the Intrails thereof, big enough to contain so many Millions of Angels that were expell'd for attempting to Usurp the Sovereignty of their Maker: Besides all those Men that since the Crea- tion (it is to be fear'd) bear them Company: Or if it was so that Hell was in the Earth, its Fire before this time of day had, like, the burning Mountains of *Ætna* and *Vesu- vius*, made violent Irruptions, and set the universal Mass in a general Conflagration. As Hell then cannot be in the Earth, no more can it be in this Void between the Earth and the Firmament; for if such a Mass of material Fire of Sulphur was there, it would be conspicuous to our sight: Nor

Nor is such a material Fire of Sulphur between the Orb of the Moon and the *Primum mobile* (which is the uppermost of the Coelestial Orbs, as you may see in *Barocius's Cosmog. lib. 1.*) for that would be an Impediment against the Nature and various Effects of the Planets. And to say Hell is above the first Moveable, would be an Error in the superlative Degree, for above that is the *Empyrial* Heaven, where God that one spiritual and infinitely perfect Essence, resides for evermore.

But for the satisfaction of those that are curious to know where the Damn'd inhabit till the Day of Judgment, which shall be a time of trouble, such as never was since there was a Nation, even to that same time: *Dan. c. ult. v. 1.* They are to understand that the Damn'd dwell not in material Sulphurous Fire, nor reside in the centre of the Earth, till the day of Judgment, as all the antient *Christians* thought, yea, even within the time of *St. Austin*, but have their residence (as also the Godly) in the Air, therefore the Devil is stiled the *Prince of the power of the Air*, *Ephes. 2. 2.* and as their Substances are spiritual, they cannot be beheld with the fleshly Organs of the Eyes, their Agility is soon here and there and every where; for sometimes the Devil is in the Earth, and on it, as in that of *Job*, when God asked *Satan* from whence he came, he answered, *From going to and fro in the Earth, and from walking up and down in it. c. 2. v. 2.* And know that a particular fulness of cursedness lighteth upon the

the wicked Soul immediately, as soon as she is separated from the Body; for in the very instant of dissolution, she is in the Sight and Presence of God, and thereby the Testimony of her own Conscience, *Christ* the righteous Judge, who knoweth all things, maketh her, by his Omnipresent Power, to understand the Doom and Judgment that is due unto her Sins, and what must be her eternal State: And in this manner standing in the sight of Heaven, not fit for her Uncleanliness to come into Heaven; she is said, to stand before the Throne of God: And so forthwith she is carried by the evil Angels with Violence to Misery; but not in that Extremity of Torments, which she shall finally receive at the last Day. For the general fulness of Cursedness, shall in a greater measure of Fulness be inflicted upon both Soul and Body at the Great Assize; when (by the mighty Power of *Christ*, the Supreme Judge of Heaven and Earth) the one shall be brought forth by the Devil, and the other out of the Grave, as Prisoners, to receive their dreadful Doom, according to their evil Deeds. Then *the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, the Earth also and the Works that are therein shall be burnt up.* 2 Pet. c. 3. v. 10. which terrible Mass of flaming Ruins will be the Hell, that has been so often threaten'd the Wicked for their Disobedience to the Laws of God and Man.

I know the Question Zepperus partly borrows from David in his *Ars hab. & aud. Cone. sac. lib. 2. cap. 6. Quid enim Dei Verbum aliud, quam aurum*, Psal. 19. v. 10. *Humana vero illa ethnicorum commenta, ad Dei Verbum comparata, aliud quam lutum ac stercus sunt?* And if the *Psychomisanist* will not like *Phormio*, in *Terence Phor. Act. 5. Scen. 8.* say, *Verba sunt mortuo*, I had as good speak to a Post; I shall easily justify the citing the *Ethnick's* Writings to be allowable, because the Authority of God's Word, as great as it is, is little enough with those who hold *Atheistical Tenents*; in whose foolish Opinion, the Testimony of the *Prophets*, or the holy *Apostles*, have a great deal less Credit, than the Testimony of *Pagan Writers*. Yea, and such Wretches, who almost deny a God in denying the Existence of the Soul, have no better Opinion even of those Treatises of the *Heathens*, which hints on any thing consonant to the Doctrine of the Scripture, which *Prophaness* of such obstinate Sinners, *Macrobius* observes in the *Epicureans* reporting, *Epicureorum tota factio a quo semper errore a vero devia, & illa existimans ridenda quæ nesciat, sacrum Volumen, & Augustissima irrisit natura seria.* de Som. Scip. lib. 1. cap. 2. Now the *Psychomisanists* say we borrow our Opinion of the Existence of the Soul united to Humane Body from the *Heathens*; but I must needs judge that they borrow their Assertion of Man's having no Soul from those blind Creatures, and especially from those blind *Heathens*, who thought all things came by Nature;

Nature; such as as *Epicurus*, *Lucretius*, *Lu-
cian*, and others, all Atheists: Therefore,
as they borrow their Atheistical Notions
from Heathenish Writers, it is better to
convince them by their own Writers; the
Reason is, as Bishop *Fotherby* says, in his
Atheomastix, lib. 1. cap. 2. *Because (if we
seek to convert Atheists) the Testimony of their
own Writers have with them far greater force
and Power of Perswasion, than the Testimony
of the Scriptures, be they they never so plain.*
And refuting the *Gentiles*, by the Writings
of the *Gentiles*, made *Julian* the Apostate
cry out, *Propriis pennis configimur*, We are
wounded with our own Quills, out of our
Books they take Weapons, which in Fight
they take against us. Now to use the words
of Dr. *Chaloner*, *Serm. 6.* Their main Pre-
judice against these Citations happens from a
wilful Blindness of a Perverse Generation, which
hath not after so many years Tutoring, learn'd to
distinguish between the lawful Use, and the A-
buse of a thing. St. Paul, we see, when he
was upon the Work of God, in Convert-
ing the *Gentiles*, was oblig'd to make use of
their own Authors to confute them; for
he brought against them an Expression out
of *Aratus*, as in that of the *Acts of the A-
postles*, c. 17. v. 28. *Per ipsum enim vivimus,
& movemur, & sumus sicut & quidam vestra-
tium Poetarum dixerunt.* Again, that of *Me-
nander*, in 1 Cor. c. 15. v. 33. *Evil Communi-
cations corrupt good manners.* And again,
that of *Epimenides* or *Callimachus*, in Tit. c. 1.
v. 12. *The Cretians are great Lyars, and
Belly-Gods.* Wherefore, as the Scriptures are

sufficient to teach, to instruct, to convince, to reprove, that the Man of God may be perfect in every good Work, 2 Tim. c. 3. v. And as the Psychomisanist will not be confuted by them, I have just Cause to change that Sentence of Scythian Cruelty, *Satiare sanguine, quem sitisti, cujusque insatiabilis semper fuisti*, in Justin the Epitomizer, lib. 1. thus, *Satia te damnatione, quam sitisti, cujusque insatiabilis semper fuisti*. So I shall conclude this Section with that divine Contemplation of Feltham, spoken in his Resolves, Cent. 1. *Why should I strive to know that, which I know I cannot know? Can a Man dissect an Atom? Can he grasp a Flame? Or hold and seize on Lightnings? I am sure I have a Soul, and am commanded to keep it from Sin.*

S E C T. III.

Proving by the Fathers of the Church, and Modern Writers, an immaterial, immortal Existence united to Man.

WHere the Devil cannot succeed so high as to instill a Belief in the Mind of Man, *There is no God*, Psal. 14. v. 1. he labours to introduce a Secondary and deductive Atheism, that tho' they

they conceive there is a God, yet shall they hold such damnable Tenets, which doth not only undermine the Base of Religion, but destroyeth the Principle, preambulous unto the Belief held by *Adam*; and all the blessed Patriarchs, the *Jewish Church*, and Church establish'd by *Christ* and his Apostles. Such are the *Adamites*, who will assure thee thou hast no Sin. The *Familists*, who say, that there is no Heaven nor Hell but upon Earth. The *Antinomians*, who thrust both Tables of the Law from themselves, and will affirm that they are of no use at all to thee. The *Millinaries*, or Fifth-Monarchy-Men, who say, if you know that a wicked Man live by thee, and he is Rich, thou mayst make him a Beggar, for the Wicked have no right to the Creature. The *Socinians*, who own, that eternal Death is nothing but a continual lying in the Grave. The *Melchiorists*, who learn you to curse and execrate the Body and Flesh of the Virgin *Mary*, and that *Christ* only pass'd thro' her Body, as the Sun comes thro' Glass, without receiving any thing from it. The *Puers*, who call upon the *Christian* to ride on Sticks and Hobby-Horses, and other Childish, Bruitish, uncivil Actions; affirming withal, that unless you learn like little Children, you shall not inherit the Kingdom of God; for, save in this literal Sense, that Text is only true, *Matth. c. 18. v. 3*. The *Denkians*, who say, that all the Devils, and all the damn'd Souls shall at last be

brought out of Hell, and reign with God in Glory. The *Benckeldians*, who affirm *Polygamy* to be permitted in the Gospel of Christ; and that it is a mighty holy thing to have many Wives. And several other strange Hereticks, too tedious here to be incerted; but those that are willing to know their ridiculous Errors, may see them in *Ross* his *PANΣΕΒΕΙΑ*. And of which *Sects* I may say as Bishop *Juell* doth by some, *Verum agimus Deo nostro gratias, satis jam orbis terrarum videt, nos nec peperisse, nec docuisse, nec aluisse ista monstra.* Apol. Eccles. ang. p. 56.

But now to the matter in hand, concerning the certainty of our immaterial immortal Being united to humane Body; besides the Authority of *Scripture*, and the *Ethnieks* Belief thereof, I shall make it evident by the Writings of the ancient Fathers, as well as modern Writers of the reformed Churches, and the Church of *Rome*, that there is an immortal Soul in Man. What can the *Psychomisanist* think of that in *Chrysostome* οὐ γὰρ ἐθέλουσι τῷ ὀρθωμένῳ αἰνέσαι ἰσχυρὰ μακροῖς ἀκοτεῖναι λόγῳ. Homil. 2. ad Pop. Antioch. I think that great and Orthodox Doctor of the Church holds the Existence of a Soul, or else I am very much mistaken. Had not the Doctrine of the Soul's Existence been founded upon substantial Authorities, *Augustine*, when acknowledging God was not to be found in corporal Vertue, would not have said, *Per ipsam animam meam ascendam ad illum.* Confess, lib. 10. cap. 7. *Lactantius* also maintains the same Catholick Doctrine, in these

these words, *apparet, animam non interire, neque dissolvi, sed manere in sempiternum*, lib. 7. cap. 9. de div. premio. Had Men no Souls, what need *Salvian* to have cry'd out, *quicumque animas suas negligunt, etiam infra judicium diaboli se amant*. Lib. 3. ad Eccles. Cathol. Hear what *Fulgentius* says to the matter, *natura primitias suscipiens Dominus, sicut in suo Corpore cunctorum fidelium corpus, sic in sua anima universorum fidelium animas, per naturæ unitatem, & gratiam justificationis, accepit*. lib. 1. de Myst. Meditat. ad *Torasymund*. The Conflicts between the Flesh and the Spirit, *St. Cyprian* (Epist. 106.) calls the Contention of the Soul; as in the following Words, *Quod vero caro adversus spiritum, & spiritus adversus carnem contendere dicitur & repugnare, improprie arbitror dictum, quia solius animæ lis ista est, quæ secum rixatur, & cum proprio arbitrio litigat, certat in hujusmodi questionibus quid bonum sit, quid malum, quam in aliarum rerum inquisitionibus quid verum sit, quid falsum*. Now I would have the *Psychomisanist* to know, that albeit the Church till the Death of Saint *John* the Evangelist, continued a pure *Virgin*, of unspotted Doctrine, and intemperate Fame; but too soon after gave too free Access to Paramours, and lost every Age more than other of her unblasted Reputation, yet she received no such foul Spot in her primitive Faith, as to believe Man had no Soul: whose Essence is immortal, as *Calvin* justifies, *Per se hominem constare animam & corpore, extra controversiam esse debet; atque animæ nomine essentiam immortalem, creatam tamen intelligo, quæ nobilior ejus pars est*.

lib. 1. cap. 15. Sect. 2. Instit. I know this Text is appropriated to the Superstitious Papist, God shall send them strong delusion, that they should believe a Lye: That they all might be damned, who believed not the Truth, but had Pleasure in unrighteousness, 2 Theff. cap. 2. ver. 11, 12. but I fear the Psycromisist is comprehended under the same Curse; that will not believe the Doctrine taught by Christ himself; of whom the Poet thus divinely Sings,

— tu noxia pectora solvis,
Elapsaque animas in corpora functa reducis,
Et vitam remeare jubes. Claud. Epig.

As the Church of England doth not build her Faith upon any humane Testimonies, but what have a Foundation on Divine Authority, I hope the Learned Judicious will take it as no offence if I quote, for proving an immortal Soul, the Opinions of our Adversaries the Romanists, so long as they are not Heterodox, but really consonant to the Dictates of the Holy Paraclete: for tho' about the seventh Century Papisme brake in upon that Religion which we now embrace, and defiled it both in Doctrine and Discipline, by introducing, after this fearful Inundation, the worshipping of Images; and Prayers in an unknown Tongue; and prohibition of Marriage in the Clergy; and Transubstantiation; and Mutilation of the Sacrament; and in a word all the Romish Drugs, Errors, and Superstitions, yet may we pick some Gold out of their Dung: as

Sed

Sed quævis Ecclesia sponsa Christi sit, & fideles filii dicantur Ecclesia, quia ipsa per lavacrum Baptismi eos quodammodo parit Christo: tamen quoniam Ecclesia nihil est aliud nisi cætus fidelium, ideo animæ fideles omnes sunt sponsæ particulares, quomodo Ecclesia sponsa est universalis. lib. 5. cap. 6. de ætern. felicit. is a good Expression, considering it fell from the mouth of Cardinal Bellarmine, that stout Champion for the Whore of Babylon; and hear what those great Writers of Controversies, Becan, and Coster, both Jesuits, say to this point of the Soul's Immortality; the first speaking against such as hold the Soul is extinguished after this Life, says the Tenet is false, quia tollit immortalitatem animæ, lib. 4. cap. 8. Controv. which shews he holds the Soul to be immortal. The other of five Propositions concerning the Veneration of Saints, makes this the first, Sanctorum animas cum Christo in cælis vivere, Dei vultum intueri, & perpetua gloria frui, cap. 12. Enchirid. Controver. Alas! We may be assured of the present Immortality of the Soul by the Resurrection of our Saviour, who suffer'd for our Ransome from Damnation, an ignominious Death on the Cross, through the Treachery of Judas; which makes Ferrarius thus exclaim against him; O facinus ab ipsa humanitate barbarum! O crudelissimo dignam proditore clementiam! Ut altissime vulneratum facile tradas in manus hostium Deum, divinum ad cor perfido penetras osculo. Orat. 8. These are the thoughts on the Soul by two noted Men of that Society, which takes its Name from this Etymology, as
Cheerinitius

Cheerfully notes, Sicut enim olim Romanorum Imperatores dicebantur Aethiopes, Germanici, Asiatici, &c. non quod amici & socii essent illorum populorum: ita dictos putant Jesuitas quasi profectos & juratos hostes Jesu. Theol. Jesuit. cap. 1. And those that have a mind to know their Creed, Usurpations, Murthers of Infants, Uncleannefs, Revenge, and Ingratitude, let 'em read *Jarridge's Jesuits display'd, chap. 7. 8. 9. 12. and 16.* For far am I from holding with the Church of Rome, in any Principle not agreeable to the Doctrine of Christ and his Apostles, and what is establish'd by the four first General Councils celebrated at *Nice, Constantinople, Ephesus and Chalcedon*, which disown their drossie Treasure of super-abundant Satisfaction; or their dry Suppers without the Lord's Cup; or their solitary Communions without Communicants; or their unintelligible Prayers; or their ignorant Devotion; or their irregular canonizing of Traytors; or their money catching Indulgences; or any of the like new Trash which was never known to Antiquity.

The *Psychomist*, (who will not believe as Jesus said, *all things are possible to him that believeth*, Mark chap. 9. ver. 23.) is to take notice of *Bonaventure's* saying, *Sicut enim carnalibus cibis alitur homo exterior; sic devotis Orationibus homo interior pascitur & nutritur.* par. 1. cap. 12. *Spec. discip. ad Novitios.* The purport of which is, Prayer is the Food of the Soul: of which immortal Being *Flatman* (in his Poems, pag. 44.) very prittily notes as follows.

When

*When on my Sick-bed I languish,
Full of Sorrow, full of Anguish,
Fainting, Gasping, Trembling, Crying,
Panting, Groaning, Speechless, Dying;
My Soul just now about to take the Flight
Into the Regions of eternal Night;*

*Oh tell me you,
That have been long below,
What shall I do!*

*What shall I think, when cruel Death appears,
That may extenuate my Fears!
Methinks I hear some gentle Spirit say,
Be not fearful, come away!
Think with thy self that now thou shalt be free,
And find thy long expected Liberty,
Better thou mayest, but worse thou canst not be
Than in this Vale of Tears, and Misery.
Like Cæsar, with assurance great come on,
And unamaz'd, attempt the Lawrel Crown,
That lyes on th' other side Death's Rubicon.*

Like Thomas Dydimus, who said (when the other Disciples told him they had seen the Lord) *Except I shall see in his hands the print of the Nails, and put my Finger into the print of the Nails, and thrust my hand into his side, I will not believe.* Joh. c. 20. v. 25. So the Psychomisanist (I presume to say) will not believe a Substantial Immortal Spirit distinct from his Body, because he never saw one; or else he fixeth his Assent on Falsity, because the holy Scripture doth not in expresse Terms mention Man has a spiritual Substance in him, immortal from his first receiving; but, as Featly says (in his

his Appendix to the *Romish Fisher*, p. 81.)
 “ Many points of Faith are not set down
 “ in exprefs words in the Scripture. For
 “ example, the Trinity: The Doctrine of
 “ Sacraments: The Baptism of Infants:
 “ The Consubstantiality of the Son with
 “ the Father: The proceſſion of the Holy
 “ Ghost from the Father and the Son;
 “ which Articles yet are clearly prov’d
 “ by the Scriptures. A thing may be ſaid
 “ to be contain’d in the Scriptures two
 “ manner of ways; either expreſſy and
 “ immediately in direct and formal Terms,
 “ as that Chriſt is Mediator betwixt God
 “ and Man, *1 Tim. c. 2. v. 5.* and the like;
 “ or mediately and implicitly, which may
 “ be neceſſarily and infallibly deduc’d from
 “ Scripture, as the points abovenam’d. So
 in like manner, it may be concluded in-
 fallibly from Scripture, that God’s words
 are not always to be taken in the literal
 Senſe, as I have hinted in the firſt Section;
 but for farther Proof, ſhall give more Ex-
 amples: Soul is put for Man in the fol-
 lowing Texts; *And fear came upon every*
Soul. Act. c. 2. v. 43. Let every Soul be Sub-
ject to the Higher Powers. Rom. c. 13. v. 1.
 And Marlorat on the New Teſtament cites
 one thus, noting on the laſt Text, *Omnis*
anima pro omni homine, more Hebraico poni-
tur, per Synedochen. Again, *Anima pro fa-*
cultate intellectualli ponitur; as in that of the
 Apoſtle, *The word of God is quick and power-*
ful, and ſharper than any two edged Sword,
piercing even to the dividing aſunder of Soul
and Spirit. Heb. c. 4. v. 12. Upon which
 place

place *Aretius* Commenting, says the Soul is Immortal; his words are, *Anima diviso & spiritus dicitur omnium virium humanarum solidum examen: Et animam intelligo hic eternam particulam nostri, quæ immortalis est.* And altho' our English Translation of the New Testament says, *Take no thought for your Life, what ye shall eat, or what ye shall drink; nor yet for your Body, what ye shall put on.* Mat. c. 6. v. 25. Yet the original Greek which we ought to follow, is, *μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγετε, καὶ τί πίετε μετὰ τῶν σώματι ὑμῶν, τί ἐνδύσθητε.* The Latin Translation, according to Pagnine, *Ne sitis solliciti animæ vestræ, quid comesturi sitis, & quid bibituri, neque corpori vestro, quid induatis.* Beza's Translation has also *Anima:* In which Text, you are to understand, *Anima pro vita aut subsidiis vitæ ponitur.* In the Acts. c. 27. v. 10. 'tis written, *Videō quod cum injuria multoque damno non solum oneris & navis, sed etiam animarum nostrarum futura sit navigatio.* Where *Anima pro Vita ponitur*, as *Bulinger* expounds it, *Hoc est vitæ nostræ, ad morem Linguae Hebrææ.* Sometimes *Anima* is put for *Voluntas*; And the Multitude that believ'd were of one Heart, and of one Soul. Act. c. 4. v. 32. *Tantum ut dignum est Evangelio Christi conversimini: Ut siue quum venero & videro vos, siue absens sum, audiam de rebus vestris, quod stetis in uno spiritu, una anima, concertantes fide Evangelii.* Phil. c. 1. v. 27. Also *Anima pro desiderio ponitur*, by the Evangelist; And I will say unto my Soul, Soul, thou hast much Goods laid up for many Years; take thine ease, eat, drink

drink, and be merry. Luk. c. 12. v. 19. Marlorat cites an Expositor explaining that Place after this manner; In hac loquutione Hebraica subest Emphasis: sic enim seipsum compellat, ut tamen significet abunde suppetere quod animi desiderium omnesque sensus expleat. Est igitur Periphrasis suiipsius acsi diceret, Dicam ad meipsum, sive mibiipshi, consolabor meipsum quod tandem satisfactum sit aliqua ex parte desiderio meo & affectibus meis. Ergo anima pro desiderio accipitur more Hebræorum, qui hac loquutione, anima mea tant utuntur cum affectos suos exprimere volunt: Atq; hujusmodi periphrases Hebraicæ magnam vim habent, ut quis alteri dicat; Quid agit cor tuum, plus aliquid habet quam si diceretur; Quid agis, & tamen sensus idem est. In Jude, there is Anima put pro vitioso ingenio, the Text is, Hi sunt, qui seipsos segregant, animales, spiritum non habentes. v. 19. which place the Expositor of the preceding Text expounds thus; Anima hic spiritui opponitur: Adeoq; vitiosum ingenium significat, quale est in hominibus nondum regenitis. The Soul is put pro sede affectuum, as in that of the Gospel, Mary said, my Soul doth magnifie the Lord. Luk. c. 1. v. 46.

Having given the various Acceptions in which the Soul is taken in Scripture, which Mornæus (in *Tract. de Eccles. cap. 4.*) proves from the Words of a Reverend Father of the Church, to be *fundamentum tum Fidei nostræ, tum Ecclesiæ*; I shall from those sacred Oracles enlarge a little more on the Soul. Which St. Paul tells, is divided into two Parts, *And the Peace of God which passeth*

seth all Understanding, shall keep your Hearts and Minds thro' Christ Jesus. Phil. c. ult. v. 7. Here the Holy Ghost divides the Soul of Man, in respect of his Faculties, into two Parts, the *Mind* and *Heart*: The *Mind* signifies the Understanding, but the *Heart* all the Affections and Will; Therefore, in this Sense is the whole Soul comprehended under these two Names. The Immortality of which is assur'd us again in this Promise of our blessed Jesus, *For whosoever will lose his Life for my sake, shall find it, Matth. c. 16. ver. 25.* the Original is *Soul* not *Life*; but this being an *Antithesis* between a temporal and eternal Life, the Translation is significant enough; meaning, where the faithful offer Lives for *Christ*, their Souls, which seems to vanish into nothing, is restored to a better Life. Again, *Christ* assures us our Souls shall not die, saying, *Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, Joh. chap. 5. ver. 24.* by this assurance we may be certain the Spirit which dwells in Man, is a life, which at last abolisheth the Relicks of Death; but observe how notably *Musculus* expounds this Text, *Facit etiam hic locus ad refellendum eorum perversum dogma, qui impudentissime animas morientium una cum corporibus mori dicunt: & eorum simul qui eas post mortem corporis ad judicium usque dormire affirmant. Non enim quod hic Christus dicit, de corpore intelligi potest (quia transit à morte ad sepulchrum). sed de anima, quæ a morte corporis*

corporis transiit in vitam. And this Assurance made Saint Paul desire to be dissolved, and to be with Christ, Philip. chap. 1. ver. 23. for he knew his Soul, as soon as it was loosed from the Chains of his Body, would presently enter into an eternal State. If the Soul perisheth after this Life, how could the Apostle make this out? viz. *We are confident, I say, and willing to be absent from the Body, and to be present with the Lord.* 2 Cor. chap. 5. ver. 8. observe the nervous force of the latter part of the Verse, *and to be present with the Lord*, which is as much as if Saint Paul had in plain terms affirmed by the Inspiration of the Holy Ghost, that as soon as Man departed this Life, that the immaterial immortal Soul which is in Man, went into a State of Immortality. And it is also most certain that Souls do not sleep till the Resurrection; for Saint John says, when the Lamb had opened the fifth Seal, I saw under the Altar the Souls of them that were slain for the word of God, and for the Testimony which they held. And they cryed with a loud Voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell in the Earth, Rev. c. 6. v. 9, 10. I think the Psychomaniasts false and vulgar Notions cannot be maintained against these Texts of the Holy Scriptures, which cannot deceive us, because they are deliver'd by that God, who (as Keckerman says, in *Syst. Theol.* lib. 1. cap. 6.) is *verax operibus, verbis, promissione, comminatione, visionibus, & omni denique patefactionis suo modo.* We may safely confide in the Assertions

tions of our Maker, for *God is not Man that he should lie*, Numb. c. 23. v. 19. the Almighty tells *Hosea, I am God, and not Man*, c. 11. v. 8. which is as much as to say, as *Drusius* in his Lectures on that Prophet observes, *Deus sum, non muto*. Wherefore *Aristotle* was much mistaken, when he said, that *God himself is deprived of this thing only, viz. the power to make things not to be done, which are done*, Ethic. l. 6. c. 2. for there are divers things, which God cannot do, because he is omnipotent, even all things which argue Impotency, *Et quæ potenter fieri non possunt, sed impotenter*, which cannot be done powerfully, but impotently : of which sort are things contradictory to the Essence of God, as he is *Jehovah*, and the most absolute Being of all things.

Besides I cannot pass by one thing without marking it as an Asterism of the greatest Solæcism in Sense and Reason, that the *Psychomaniasts* should be so much besides themselves as to think that all those Wise Men summoned to an universal Synod, Celebrated at *Constantinople* in the third year of *Basil* the Emperour, under Pope *Adrian* the second, (as you may see in *Carranza's Summa Conciliorum*, pag. 405.) should have Enacted the Canon *Quod unica sit hominis anima*, in Condemnation of the Inpiety of those *Hereticks* who held that Man had two Souls; if it had not been contrary to the Doctrine of the Old and New Testament, and all the Fathers of the Church who acknowledge Man to have but one rational Soul. Or that those summoned to a general Council

cil at Vienna, under Clement the fifth, would have back'd their Consent, by Decreeing, *Anima rationalis per se & essentialiter est forma humani corporis*. And tho' Popes are so insolent, as to make Sherlock ask (in his *Case of Resistance of the Supream Powers Stared and Resolved*, Chap. 2.) By what Authority does the Pope pretend to dispose of Crowns and Sceptres, and to trample on the Necks of the greatest Monarchs? Yet Leo the tenth, had so much Reason, Sense, and Goodness in him as to confirm, in the eighth Session of the Council of Lateran, *Quod anima hominis unica sit, ipsaque immortalis*, because Consonant to Scripture.

Tho' Vossius saith Anger is *Cupiditas, vindicta ejus quam videamur nobis posse exequi propterea quod quis aut nos, aut nostrorum quempiam, immerito parvi fecisse videatur*. Rhet. Contrac. lib. 2. cap. 7. I must own Passion is not ill when rightly appy'd; and as that Character of the true Gentleman I can justly claim, which Ellis gives of him (in his *Gentile Sinner*, in §. 8. of the third Sect.) viz. *The Gentleman is too much a Man to be without all Passion, but he is not so much a Beast as to be Governed by it*; therefore if the *Psychomisanists* think me too Passionate any where in my Discourse, it is only a Zeal for the Truth urgeth me to it; for who can forbear being in Wrath when they see with what a difference God did lead the *Israelites* and *Christians* to the Land of Salvation? The Law was given in dreadful Peals of Thnnder, striking Terror in the Hearers; but the Gospel with *Musick*, Voices, and

Angelick

Angelick Apparitions; the Law came in like War, threatning Ruin to the Land of Man, but the Gospel like Peace, in the soft Pleasures of uniting Weddings; yet for all these soft Invitations of a dying Saviour, some Men are so prone to invent *Heresies* and *Schisms*, that they wilfully conspire their own Destruction, and with the greatest Contempt slight to be an Inhabitant of that City, *whose builder and maker is God.* Heb. 11. 10.

Now our *Psychomisanist* is not so ingenious to confess the Truth, as his Suggester the Devil, who when he was asked which was the best Verse in *Virgil*, answer'd,

Discite justitiam moniti, & non temnere divos.
Æneid. l. 26.

But to vindicate his notorious Tenet, he embraces *Sadducism*, and utterly denies the Existence of Spirits, as well as the Being of Witches; pretending that the Relations given of Ghosts, Spirits, Souls, and Witches, were only the Grounds of *Monkish* Stories, deriv'd from one Generation to another. But truly he is much mistaken in his Assertions; for the Existence of Souls has been sufficiently prov'd already, and shall be more in the following Sections; as for the Being of Ghosts and Spirits, that sometimes appear unto the Living, I must needs consent to what Master *Webster* has written, in his Treatise of *Witchcraft*, Chap. 16. And were there not such Beings of Ghosts and Spirits, that have frequented those Places the Living delighted

delighted in when on Earth, I suppose *Sad-*
ducism had not been held Erroneous in the
Jewish Church, as well as at the first esta-
 blishing *Christianity*, as we may see by that
 Text, *The Sadduces say that there is no resur-*
rection, neither angel nor spirit; *Act. 23. 8.*
Dræxelius, (de inferno Damnat. par. 2. cap. 6.)
 Relates, there died at *Paris* a learned Man,
 who, whilst the burial Rites were perform-
 ing in the Church, arose from the Bier,
 crying with a loud voice, *By the just Judg-*
ment of God I am accus'd. Therefore the
 Funeral was put off till the next day; and
 being brought to Church again, he cry'd
 out, *By the just Judgment of God I am judged.*
 His Friends being more surpriz'd, they de-
 fer his Interment till the next day, where-
 on the same Ceremonies were perform'd
 as the days before, but the dead Man the
 third time cry'd with a loud Voice, *By*
the just Judgment of God I am damn'd. The
 Truth of this Story, my Author! says, is
 affirm'd by the whole City of *Paris*: And
 therefore I presume to ask if it was not
 the dead Man's Ghost that spoke, what it
 was that did speak? And as for proving there
 be Witches, or such as deal with familiar
 Spirits, the Scripture makes that out plain
 enough; for *Saul had put away those that had*
familiar spirits, and the wizards out of the
land. 1 Sam 28. 3. But *Manasseh* was so
 Idolatrous as to make his son pass through the
 fire, and observed times, and used enchantments,
 and dealt with familiar spirits, and wizards.
2 Kings 21. 6. And God pronouncing his
 Judgment against *Jerusalem*, saith, *thou*
shalt

shalt be brought down, and shalt speak out of
 the ground, and thy speech shall be low out of
 the dust, and thy voice shall be as of one that hath
 a familiar spirit out of the ground, and thy
 speech shall whisper out of the Dust. Isa. 29. 4.
 And were there no Witches, the Levitical
 Law would not have forwarn'd People from
 regarding them that have familiar spirits, Lev.
 19. 31. in which Text חֲבֹבִים *Haoboth* is
 taken for *Bagnale oboth*, the Master of fa-
 miliar Spirits; as the Witch of Endor is
 called *Bagnaleth obh*, the Dame or Mistress
 of a familiar Spirit, as the familiar Spirits
 are wont to call them Dames or Mistresses:
 And such a one, having a familiar Spirit,
 was the *Pythia* or *Pythionissa*, the Priestess
 of *Apollo*; for she gave Oracles out of her
 Belly, without the assistance of Mouth or
 Tongue, therefore called *ἡ γαστήρ* 'Tis
 evident from the several Laws of *Christian*
Nations made against Wizards and Witches,
 that there be such miserable Creatures; se-
 veral are known to have been Executed in
England, and *Scotland*, some of which have
 confess'd they have Covenanted to renounce
 the true God, and his Word, and his Cove-
 nant in Baptism, and his Redemption by
 Christ; and to believe in the Devil, and to
 expect and receive help from the Devil; and
 in the end of his or her Life to give the Devil
 his or her Soul, or Body, or both. Which
 Covenant to Seal, he or she presently gives
 the Devil, either his Hand-writing, or
 some drops of his or her Blood; and then
 the Devil on his part, promiseth to be at
 this Man or Woman's Command, to ap-
 pear

pear in any Shape, to advise, to carry him or her any whither, and to do for them whatsoever they shall desire of him.

Truly it is too well known by some, that there be Wizards and Witches at this time of day, doing a great deal of Harm; and I have often heard my *Father*, and *Mother*, the happiness of whose Conversation God was pleas'd to grant me many Years, talk of their abominable Mischiefs; as how they would make Images of Men, Women, or Children in Clay, and put Pins or Needles in them, with desire the Devil should wound such a Man, Woman, or Child, in such places as they directed by the Figure; and the Confidence they put in their infernal Master has found their Intent perform'd: And my Grandfather, by my Mother's side, has had Cattel several times come home well out of the Field, and within an hour dead, by some unusual Bleeding at the Mouth or Fundament; which sudden Disasters happening in the same manner more than once or twice, has given great suspicion of Witchcraft; and the guess not unlikely, since *Homes* gives an Account (in his *Demonologia*, Chap. 4.) that, these Diabolical Artists, by a *Charm implicit* (so called, because the Heart mutters over it, its cursed Desires) making the Image of Man, or Beast, in Wax, Clay, or Dough, and burying it in the Ground, or in Water, or burning it in the Fire, do thereby intend, desire, and believe the Death of the thing whereof they made the Image; or hiding the Image where

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where it cannot be found, intend, as aforesaid, the utter loss of the thing represented; or making impressions on such Images with Pins, Thorns, or the like Instrument, in any part of it, intend likewise the Torment of the things represented, in the same parts; ; and accordingly the said things are done, some Witches have been taken in the very Act. Doubtless Wizards and Witches can perform the Operation of strange Things by Charms, or Inchantments; as to raise Tempests, poyson the Air to Infection, blasting of Corn, hurting of Men, Women, and Children, killing or mischieving Cattle, or other Creatures; especially where they have the Permission of God, or else they cannot: For if *Satan* had not had Permission from a Power above him, he could not have raised such Tempests of Wind that blew down the House on *Job's* Children; nor have caused Thunder and Lightning, or the like fiery Meteors that burnt *Job's* Sheep and Shepherds; nor have smitten *Job* himself all over with most noisome Ulcers. Now God's not permitting Wizards and Witches to do the Mischiefs they have done formerly, ought rather to claim our Admiration of his Preservation over us, than broach an Infidelity of such Wretches ever being; Wizards and Witches have been, and are still performing strange Operations by their Charms; as we may gather from places of Scripture, which hint on the Charming of Adders, *Psal.* 58. 4, 5. Of Serpents biting, without Inchantments. *Eccles.* 10. 11. And *Balaam's* say-

ing, surely there is no enchantment against Jacob, Numb. 23. 23. Imports he was an Inchanter, which more appears because he was hired to curse the *Israelites*, that they might be smitten and and destroy'd, Numb. 22. 6. but only God hinder'd him (as he confesseth) otherwise it appears by the same that went of him, brought to the Ears of *Balack* King of *Moab*, from afar, he could have done it. Which Inchanting or Charming, as a mischievous and sinful thing, is forbidden, Deut. 18. 10, 11. There shall not be found among you any one that maketh his son, or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. And note, that, that part of the tenth verse, which says, there was not to be found among you an Inchanter, is also a prohibiton of Diabolical Divination by *Aruspicie*, the flying of Birds; and *Augury*, the noise of Birds: for the *Hebrew* is, מוֹחֵשׁ which by Consent of most, both *Jews* and *Gentiles*, in all the learned antient Languages, signifies such a one as practiseth the aforesaid Arts. The *Chaldee* Paraphrase renders it by a word near the same, namely מוֹחֵשׁ he that observes *Augury*; the *Septuagint* οὐρανολογία one *Augurating*; *Hierom* in his Translation, Qui observet auguria. The *Hebrew* Doctors say of our Word מוֹחֵשׁ that it signifies one that divines by Food falling out of the Mouth; by the falling of one's Staff out of the Hand; by one's Son calling his Father

Father back again; by a *Crow* crying towards, or after one; by an *Hart*, *Kidd*, *Goat*, *Roe* interrupting a Man in his way; by a *Serpent* on the right Hand, or a *Fox* on the left Hand; or by a *Weefel*; or by *Birds*; or by *Stars*.

The Devil can cause his cursed Artifts to make a Man, by *Delufion*, believe he fees that, which indeed he doth not fee; for *Satan* being a powerful, active, and agil Spirit, can adulterate, corrupt, alter, or fophifticate very much the three Concurrances to Sight, the Faculty of the Eye, the *Object* of the Thing, and the Air, as the *Medium*. All this is made out fully by laying together, firft, that Text of the Witch of *Endor*, wherein the Devil could not bring up the Body of *Samuel* that holy Prophet, but represented one in *Samuel's* liknefs, speaking in the Language and godly Phrafe of the deceased Seer. Secondly *Satan's* fhewing *Chrift* all the Kingdoms of the World, the Glory thereof, which was impoffible for him to fhew to *Chrift's* human Eye, in one Moment, and upon one and the fame Mountain, confidering the World is round; therefore this was but a Phantafm or Fiction of *Satan's* Artifice. Thirdly, the Word the Apoftle ufeth, *Gal.* 3. 1. to exprefs the fpiritual bewitching of the *Galatians* from the Truth; wherefore he ufeth the Word belonging to the nature of Witch-craft, *ἐξάσκαρε*, that is, hath bewitched you by making you to fee that to be Truth, which is not Truth. *βαρμαρ* being put for eafier pronounciation instead of

of *φασμα*, which signifies to change or turn; so it suits more with the Greek *φασμα*; *ὀφθαλμῶν*, to kill with the Eyes; and so it suits better with our Latin Word, *Fascino*, to bewitch which (as our *Latinists* may see in *Calepine*) is thence derived. I know Men of great nimbleness and slight of Hand may make Beholders admire their *Hocus-pocus* Tricks; and true Artists, by experiments of *Opticks*, in angled Glasses, by compoundings and dividings, and reflexions, and refractions of Light and Darkeness, make wonderful Shews; and *Naturalists* may make an Egg into any Fashion, only by dissolving the Shell into softness by Vinegar, or make an Egg-shell to fly up; at which Operation a Man may wonder, because they do not perceive the true natural Cause and way of such Facts, which true *Philosophers* and *Artists* can declare unto them. But however the *Delusion* I speak of, is a diabolical Art of Jugling and Deceiving a Man's Sight above the ordinary Course of Nature in Shews of strange Wonders done, which really and in natural Verity are not done. Instances of his Delusions are Recorded in Scripture, as the *Magicians* turning *Rods* into *Serpents*, *Rivers* into *Blood*, and *Waters* into *Frogs*; which could not be really done by them, but only they made an appearance of some such things. Now Miracles which *Moses* wrought, were sufficient Tokens that he wrought by the Power of God, and what he did was Real; for his Serpent swallow'd up theirs; the Rivers which he turned into Blood stunk, killed the Fish, and

and were so loathsome that the *Egyptians* could not drink of them; and the Frogs had really Life, so that when by the Power of God they were killed, they putrify'd, and annoy'd all *Egypt* with the evil savour of their Putrifaction: *Aaron* turned the Dust into Lice, but the Magicians by their Incantments could not make a shew of Lice, which made them say unto *Pharaoh*, *This is the finger of God*: *Exod. 8. 19.* Having said enough to this Point of the certainty of Ghosts, and Witches, I shall enlarge no farther on it, than in telling the *Psychomisanist*, that the Devil endeavours to propagate the unbelief of Witches, whose concession infers his Co-existency, and by this means also he advanceth the Opinion of total Death, and staggereth the Immortality of the Soul; for those that deny there are Spirits subsistent without Bodies, will with more difficulty affirm the separated Existence of their own.

A word more to the *Psychomisanists*, and then I shall conclude this Section. The Alogy of their Opinion consisteth in an ill Interpretation of the Word of God, and the antient *Greek* and *Latin* Fathers of the Church; and abominable, as well as not reasonable is it to conclude from Scripture negatively against Affirmations in points which are matters of Faith, and pertaining to Salvation. It is said, *whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God*: 2 *Joh. v. 9.* And *Laud* Arch-Bishop of *Canterbury* (*Serm. 2.*) says, *No Man, King or Subject, can be blessed in his Soul*

Soul without Religion and Holiness. I remember the Epigram in *Ausonius* on *Daphne's* flying from her Lover, which is this,

*Pone arcum Paan celeresq; reconde sagittas,
Non te Virgo fugit, sed tua tela timet.*

Which has some Allusion to our *Psychomisanist's* present Condition, for the *Christian* doth not shun him for fear of his Person, but abhors his Conversation on account of carrying those Darts about him, with which he aims to kill the Soul: And I shall have no greater Joy than to hear that my Children walk in Truth. 3 Joh. v. 4. and abstain from the Company of Hereticks, who by Canon Law, *non possunt tradi Ecclesiasticæ Sepulturæ.* Lancelot. Instit. Jur. Canon. lib. 4. Tit. 4.

SECT. IV.

Proving by Philosophy the Separate Existence of the Soul.

THE Study of *Philosophy* and other Humane Learning, being qualified with Humility, Piety, and Charity may be very useful for our better understanding many Parts of Holy Writ, which treat of God's Works; but thro' Pride and Contempt, may also be imploy'd to harmful Purposes: Therefore of such St. Paul bids us take care, saying;

saying; *Beware lest any man spoil you thro' Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ.* Col. c. 2. v. 8.

But if a Man is well read in Philosophy, he cannot slip into such Ignorance, which is too near a kin to Atheism; and if a Man has but little of it, he will soon get into its *Mæander*, where he may rove about to find a Clew to get out till he is utterly lost. For the learned *Bacon* (in his *Advancement of Learning*, p. 6, 7.) says;

“ It is an assured Truth, and a Conclusion
 “ of Experience, that a little or superficial
 “ Knowledge of Philosophy may encline
 “ the Mind of Man to Atheism, but a further
 “ proceeding therein doth bring the Mind
 “ back again to Religion: for in the En-
 “ trance of Philosophy, when the second
 “ Causes, which are next unto the Senses,
 “ do offer themselves to the Mind of Man,
 “ if it dwell and stay there, it may induce
 “ some Oblivion of the highest Cause; but
 “ when a Man passeth on farther, and
 “ seeth the Dependance of Causes, and the
 “ Works of Providence, then according
 “ to the Allegory of the *Poets*; he will
 “ easily believe that the highest Link of
 “ Nature's Chain must needs be tyed to
 “ the Foot of *Jupiter*.

But now I shall proceed to the various Opinions of the Learned concerning the Original and Pre-existence of that Substantial Form or spiritual Substance, which is certainly united to the Body; some have thought it of the Nature of *Fire*, an hot
Subtil

Subtil Body, dispersing it self into *Rays*, and fiery *Atoms*. *Diogenes*, and *Varro*, and others thought it *Air*. *Epicurus* makes it a Spirit, mixt of *Fire* and *Air*. Some would have every *Element* a Parent of a *Soul* separately. Some have call'd it a *Quint-Essence*. Some a *Self-moving Number*. And others have defin'd it to be nothing but a *Harmony*, conflated by the most even Composition of the *four Elements* in Man. These Opinions, I know all concur in the perishing *Materiality* of Humane Soul, and what then? I hope their Suppositions of the Matter of that which no Man could yet ever define what it was, must not be granted for *Aphorisms* fully proving the Mortality of it. Tho' the abovemention'd Philosophers have defin'd, according to their Opinions, the Soul to be made of that Matter which could not eternally exist; yet by the Power of that Deity, which could make so puzzling a Composition, might they think the Soul to be made immortal. Had *Seneca*, who was one of the *Sect* of the *Stoicks*, thought this Particle of *Divine Breath*, or *undetermin'd Vertue*, as some call it, mortal, he would never have piously counsell'd Men to be always prepar'd for Death; *Incertum est, quo te loco Mors expectet, itaque tu illam omni loco expecta*, Epist. 26. is his wholesome Advice. *Pythagoras* held a *Metempsychosis*, or a passing of the Soul from one Body to another, and into Beasts; he remember'd his Soul to be that of *Euphorbus*, as *Ovid* writes,

Morte

*Morte carent anima: semperque priore relicta
Sede, novis domibus vivunt, habitantq; recepta.
Ipse ego (nam memini) Trojani tempore belli
Panthoides Euphorbus eram: Met. lib. 15.*

Let the Soul be compos'd of what it will,
Plato's Opinion of it (in *Memnone*) is this,
Φασὶ γὰρ τὴν ψυχὴν τῷ ἀνθρώπῳ εἶναι ἀθάνατον,
καὶ τὸ ἐμὲ τελευτᾶν, ὃ δὲ ἀποθνήσκῃν καλεῖται,
τοῦ δὲ πάλιν γενέσθαι, ἀποπύλλυσθαι δ' ἔσθ' ἐπο-
τε, δεῖν δὲ ἄλλὰ θύτα, ὥς ὁσεώτατα χαρίσασθαι
τὴν εἶον. Οἷσι γὰρ ἂν περσεφόνει ποινὴν παλαιῶν
πάντε' ἀλέγεται, εἰς τὸν ὑπερθεῖν ἄλλον κείνων
ἐνάτω ἔτ' ἀνδριστοῖ ψυχῶν πάλιν ἐκ τῶν βασι-
λῆες ἀγαθοί, καὶ δυνάμει κρείττονοι; σοφία τε μέγισται
ἄνδρες. αὐξάνονται ἐς δὲ τὸν λοιπὸν χρόνον
ἡρώες ἀγνοοῖ πρὸς ἀνθρώπων καλεῖνται. Thus
we see the various Opinions of Philoso-
phers concerning the Soul; as different
were they in their thoughts on Death, some
holding it for one thing, some for another;
but the *Epicureans* were the most absurd in
their Definition of it, who held that Death
was nothing, nor nothing after Death; as
different Opinions held they likewise of
Fate; but had they rightly perused the
Writings of *Moses*, through which some of
the most Learned *Rabbins* have travelled
profitably, and profoundly to observe,
some of them a natural, some of them a
moral Sense; or had the several Sects of
Philosophers conversed with the *Evangelists*,
who on Record left, that our Saviour him-
self did first shew his Power to subdue Ig-
norance, by his Conference with the Priests
and

and Doctors of the Law, before he shewed his Power to subdue Nature by his Miracles, they had certainly given better Definitions of the Soul's Substance, and Immortality; told us Death was only the Cessation of the Soul's Functions, or the Advancement of the Soul to an higher and more heavenly Ascension; and confess'd Fate a kind of mundane Predestination, writ in such Characters, as it is not in the Wit of Men to read them. However we must not throw aside the *Ethnick* Writings as useless, since we find that many of the antient Bishops and Fathers of the Church, were excellently read, and studied in all the Learning of the Heathen; insomuch, that the Edict of the Emperour *Julianus* (whereby it was interdicted unto *Christians* to be admitted into Schools, Lectures, or Exercises of Learning) was esteemed and accounted a more pernicious Engine and Machination against the *Christian Faith*, than were all the sanguinary Prosecutions of his Predecessors: neither could the Emulation and Jealousie of *Gregory*, the first of that Name, Bishop of *Rome*, ever obtain the Opinion of Piety or Devotion; but contrarywise received the Censure of Humour, Malignity, and Pusillanimity, even amongst holy Men; in that he designed to obliterate and extinguish the Memory of Heathen Antiquity and Authors. But contrarywise it was the *Christian Church*, which amidst the Inundations of the *Scythians*, on the one side from the Northwest, and the *Saracens* from the East, did preserve in the sacred Lap and Bosom, thereof;

thereof, the precious Relicks, even of Hea-
then Learning, which otherwise had been
extinguished, as if no such thing had ever
been.

I must own, the Conceit of those *Philoso-
phers* was Divine; who held, that although
the Soul of Man was then infused when
Man was made, yet it is new born when
Man dies; and is to be extoll'd before theirs,
which say the Soul is immortal; yet that
'tis good Men should think it so, thereby to
be awed from Vice, and incited to Vertue.
The Soul, says *Wouwer* (*de Umb. cap. 26.*) is
cœlestis originis; it is Immortal; a Substance
that shall live to Eternity, that Circle of
everlasting Light; *Æternitas igitur est inter-
minabilis vitæ tota simul, & perfecta possessio*;
says *Boethius, de Consolat. Philos. lib. 5.* Where-
fore, let them that deny the Immortality
of the Soul, be immersed in the Horrors of
a valued Conscience, then let them tell me
what they believe. The Conscience, the
Character of a God stamp'd in it, and the
Apprehension of Eternity, do all prove it a
shoot of everlastingness: wherefore I sin-
cerely wish all Men may have as much
Faith to believe the Soul's *Existence* and *Im-
mortality*, as the Son of *Nun* had, when he
said, *Sun, stand thou still upon Gibeon, and thou
Moon, in the Valley of Ajalon.* Josh. c. 10.
v. 12. that they may not be condemn'd,
when the day cometh that shall burn as an Oven,
Mal. c. ult. v. 1. To incite you to a Belief
whereof, I hope the Spirit remaineth among you,
Hagg. c. ult. v. 5. which is a great help, to
the

the better beholding of that spiritual Substance which our *Psychomisanists* deny to be existing : of the excellent Properties of which Spirit, *Quarles* thus Sings, in his Triumphant Chastity, pag. 80.

*The Spirit in our Souls from God above
Is given, as an earnest of his Love.
This is our Comforter, our Guide, our Light,
Our Sanctuary in this gloomy Night,
Of Grief, of Error, Darkness, and Distress :
By this our Wants in Prayers we express ;
Without it we're unsafe, nor can we say
What 'tis we want, much less for Blessings pray.*

It is the use of *China*, and the Kingdoms of the high *Levant*, to write in Characters real, which express neither Letters, nor Words in gross, but Things or Notions ; in-
somuch as Countries and Provinces, which understand not one another's Language, can nevertheless read one another's Writings, because the Character are accepted more generally, than the Languages do extend : which makes me with the greatest Admiration wonder, that the *Psychomisanist* cannot understand the sacred Characters of the Scripture, being more universally known, and so read us a better Lecture on the Existence of the Soul. And although, as *Dingley* says (in his *Vox Cali*, p. 4.)
“ Dark we are since the Cloud of Sin over-
“ shadowed our Mind ; our brightest Noti-
“ ons stained, our Light eclipsed, our In-
“ tellectuals darkned ; in-
“ somuch that they walk like blind Men, because they have sinned
against

against the Lord, Zep. c. I. v. 17. yet the
 word of God, which is the *Christian's* Look-
 ing-Glass, shew Men, without either Flat-
 tery or Partiality, better Notions of the
 Soul, than what the *Psychomaniasts* hold;
 but, alas! the Writings of inspired Pen-
 men they deem not sufficient to resolve their
 vain Scrutiny; they will not keep fast by
 the maidens of Boaz to glean, Ruth c. 2. v. ult.
 but must ramble into the intricate Paths of
 Philosophy, and Metaphysical Arguments, to
 please their inquisitive Fancies. 'Tis cer-
 tain Man hath an immaterial Soul, and
 as certain that it is Immortal; Baxter (in his
Holy Commonwealth, c. 2. Thess. 11.) says,
 " The Soul of Man is immortal, and he is
 " made for a Life to come, where he shall
 " be for ever happy or miserable. Upon
 " which Thesis he thus discourseth; for God
 " maketh his Creatures suitable to their ease
 " and ends. Every workman will fit his Tools,
 " or other Work to the end he makes them
 " for. God hath not bestowed these noble
 " Faculties on Man in vain. If he would
 " have had him incapable of enjoying God
 " hereafter, he would left him as he hath
 " done the Brutes, incapable of knowing
 " him, desiring, and seeking him. If he
 " would not have given us another Life,
 " nor punished the Wicked with a future
 " Misery, he would not have promised or
 " threatned such things, nor ruled the
 " World by the Hopes and Fears of them.
 " For God is not Impotent or Defective in
 " Wisdom and Goodness, that he should

" choose, or be necessitated, to govern the
 " World by Deceits and Lies. He hath his
 " Choice of better means : and tells us in
 " the Nature of his Works for what he
 " made them. Surely God, who is *as the*
light of the morning, when the sun riseth, even
a morning without clouds, 2 Sam. c. 23. v. 4.
 would not lead Man so much in such pal-
 pable Darkness, as to make him believe he
 is that, which he is not ; but we are assur'd
 on the contrary of that, for if it had in-
 tended to use Man as a Beast, he would have
 made him but sensitive as a Beast, and not
 have given him the noble Faculties of a dis-
 curfivè Intellect, and Free-will in Vain,
 from the first moment that Souls receive a
 Being, they are Immortal, as, that famous
 Schoolman, *Aquinas* (par. I. quest. 61. ant. 2.)
 holds by this Expression ; *Quod angeli &*
animæ intellectivæ ex hoc ipso quod habent na-
turam, per quam sunt capaces veritatis, sunt in-
corruptibiles. Sed hanc naturam non habuerunt
ab æterno, sed data fuit eis a Deo quando ipse
vult.

Because the wisest of Men cannot tell
what the Soul is, and *how* it is, in its perfect
Nature and Substance, I hope it must not be
 allow'd upon that Ignorance, that the Soul
 is mortal. I could never yet meet with a-
 ny, that could give such an absolute Defini-
 tion of the Soul, that another or himself
 could conceive what its Substance was ;
 which argues, that there is something in it
Immortal and Transcending, infus'd from a
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Supernal Power. All the Industry of Man cannot instruct him, what himself is ; let him study and search the very inwards of obscured Nature, he is yet to seek, how to define this *Inexplicable, Immortal, Incorporeal* Wonder ; this *Ray of God*, and *Emanation* of his Deity. It ought to be sufficient that God hath given Man a Soul, which (as *Christ* saith of his dear Spouse the Church) is *fair as the Moon, clear as the Sun*, Sol. Song, c. 6. v. 10. and that his eternal Welfare depends upon it ; though he be not accountable either how he had it, or what it is. For indeed no Man can know what the Soul is. Nor indeed need any Man wonder at it, since he may know, whatsoever is created by a superiour Power, suffers a Composure, but cannot know it ; because it was done before it self was. Man though he hath Materials, cannot make any thing, that can either know how it was made, or what it is, being made ; yet it is without Defect, in respect of the end 'tis intended for. How then can Man think to know himself, when both his Materials and Composure, are both created and formed by a supream Power, that did it without his Co-operation ? However for satisfaction of the more Curious, I shall by the Principles of *Philosophy* prove the Existence of a humane Soul.

That great Searcher into the Secrets of Nature, *Aristotle* says, the Soul is *actus primus corporis organici potentia vitam habentis*, i.e. The first Act of an organical Body, having Life

in it : (drawn *a Priori*, and so most consequent-
ly to the Nature of the Thing defin'd) the
word *Actus* is the kind of *Motus*, according
to that of *Scheibler*, *Motus est actus, sive*
ente actus entis in potentia, qua tale est. Philos.
Comp. lib. 4. cap. 3. By *Corpus* is not under-
stood the first Matter, but a natural Body
consisting of Matter and Form ; which we
call *forma Mixti* : the Reason is, because
the Soul cannot be produced into any sort
of Matter, but that which is most congru-
ous to it self. This *forma Mixti* in Respect
of the Soul is a Disposition, and by that ap-
proaching is not abolish'd, but *desinit Specifi-*
ficare : The *Schoolmen* to this Point saying,
it doth not lose Entity, but Formality, *i. e.*
non amplius constituit compositum in illa specie-
rum tantum, in qua constituebat ante : There-
fore the *forma Mixti* remains, after the Ac-
cess of the Soul, but it remains not, *speci-*
fica & principalis. Now the Body is called
organical, as being instructed by the vari-
ous Preparation of Organs, which is gran-
ted to it for performing the Operations of
Life. But besides this Definition of the
Soul, there's another in *Aristotle* ; that is to
say, *Anima est id quo vivimus, sentimus, &*
intelligimus primo. That (or that Substance,
as Learned *Heereboord* comments in *Philos.*
Natural. cap. 9. Thef. 23.) by which we live,
think, and primarily understand. *Primo* is
added by *Aristotle* in that Text, because *id*
quo vivimus is twofold, *Anima* and *Corpus* :
and by the Particle *quo* is meant the inter-
nal (*i. e.* Substantial) beginning of Life.
From

From this Definition of the Soul (drawn *a Posteriori*) ariseth a certain Division of the Soul into Vegetative, Sensitive, and Rational; the Vegetative Soul is that by which we live; it is the first Act of an organical Body, by which that doth live, is nourished, increased, and doth beget its like to its self. A sensitive Soul is that by which we think, desire, and move in a Place. A rational Soul is that by which we understand; which may be considered either as a certain Substance subsisting by it self without a Body, and so it belongs to *Metaphysicks*; or so far as it is a part of Man, and so it belongs to *Physicks*. Should I go talk of the Soul *Metaphysically*, it must be allow'd that a Spirit is a Substance, void of Matter and Form; such a Substance is a rational Soul, which hath those kinds of incorporeal Substances; here therefore the Soul is without Matter, Immortal, and endu'd with understanding without the Ministry of the Senses. When it is separated, and so without Matter, it hath then nevertheless a natural Inclination to the Body. Immortality is attributed to the Soul *precario, non ex natura sua*. Which Perpetuity is not to be so understood, as if it always had been, and existed before the Body, but only, that after it once began to be by Generation, *i. e.* the mutation of a Substance from a *non esse*, to an *ad esse*, that from thence it doth not cease to be.

But as I have began *Physically* to dispute on the Soul, I shall follow that Method still. I was saying before that the Soul was *Vegetative, Sensitive, and Rational*; now these three Souls are distinct as to *Essence* and *Substance*; but that these three *Souls* in distinct Subjects, that is to say, in a Plant, Bruit, and Man, are distinct, we need not doubt; but it is a very great Question to be ask'd, Whether they are in the same Subject, think in Man, divers *Essences* and *Substances*; indeed it doth seem so, for those things which are separated from one another, have a distinct *Essence* and *Substance*: but in Man, when he is born, and when he dies, the three *Souls* are separated from one another; *Ergo*, they have both *Essence* and *Substance* distinct between themselves: The *Minor* is prov'd, when Man is begotten, a long time before the coming of a *Rational Soul*, a *Sensitive*, and *Vegetative Soul* are found in the Womb, which is manifest from the Operations of either, for the *Fœtus* long before doth both increase, and is nourish'd, and doth move it self in the Womb, therefore those two *Souls*, a *Vegetative* one, and a *Sensitive* one, are separated from the Matter it self by a rational one, and are therefore distinct by the Matter it self. When Man dies, *Rational Soul* goes either to Weal or Woe: The *Vegetative* and thinking Souls do not remain alive after Death, therefore they are separated from a *Rational Soul*; and therefore really distinct

distinct from it. The Soul is *forma non Af-*
fistens, sed informans; and is the first sub-
 stantial Act, not Accidental, because so it
 would be an Accident; as *Heat* in Fire is
 the first accidental Act, the *form* of Fire
 is the first substantial Act, *Burning* is the
 second Act. And now I think fit to come
 to consider on the chief Attributes or
 Proprieties of the Soul; that is, *tota in*
toto, & tota in qualibet parte, whole in the
 whole Body, and whole in every part
 of the Body. Here the word *Whole* is
improperly taken, and as they vulgarly
 say, *negatively*; for that the Soul is whole
 in the whole, and whole in every part
 of the Body, is nothing else but that
 the Soul is not in the Body by parts,
 so as that the Soul should answer to the
 Parts of the Body. And we are to observe
 that the rational Soul is an immaterial
 Form; not only call'd immaterial in the
 Sense, which substance is called immaterial,
 which includes no Matter for an essential
 Part; for so a vegetative and sensitive
 Soul are also immaterial Forms. But the
 rational Soul is also immaterial in that
 sense, so far as it doth not depend from
 Matter *in fieri, esse, or operari*; in which
 sense a vegetative and sensitive Soul can-
 not be said to be immaterial Forms.
 Wherefore it is Immortal and Indivisi-
 ble, both which may be proved by this
 Syllogism.

That which wants Matter, wants the
 Root of Corruption, and Division.

The

The Rational Soul wants Matter;
Ergo, the Rational Soul wants Corruption and Division.

The *Major* is proved, if Corruption and Division follow Matter; therefore that which wants Matter, wants the Root of Corruption and Division; but the first is true, therefore the last. The *Minor* is proved; if Corruption follows the power of Contradiction *ad esse* and *non esse*, and Division follows the extension of the Parts without one another, therefore both follow Matter; but the first is true, and therefore the last. A Soul is immaterial by the absolute Cause *in fieri*, *in esse*, and *in operari*. By *in fieri*, or being made, because the Matter of Generation, that is to say, the Seed of either Parent bestows nothing to the Production of a rational Soul; by *in esse*, or existing, because it can exist without a Body, and exist from the thing made in the state of separation: By *in operari*, or operating, because also whilst the rational Soul is united to the Body intuitively she knoweth her self, she doth not depend on Matter or Body, as if she knew not any thing when separated from the Body.

Surely *Estibius's* gross Error makes him not to apprehend the Horror of being reduced to nothing, and not Consent to his Immortalization! If the Souls of Men die with their Bodies, then is the *Psychomisanist* quitted

quitted at an easie Rate, and but slightly punished for having committed the greatest of Crimes; yea, even the most enormous Crime of renouncing their Baptism, and the Death of Christ. As to the Souls of Men, no one could ever, upon any solid Reason deny their Immortality, and since they were not able to understand of our future State; Heathen Writers, both *Philosophers* and *Poets*, were necessitated (not knowing how to dispose of the Souls of Men after Death) either to allow of *Pythagoras* his Transmigration, which was (as I've hinted before) a marching of the immortal Tenant, from one House to another, after its Lease was expired: or else, according to *Virgil*, who had it from *Plato*, that the Soul desired to be incarnate again, after its Purgation in the *Elizian Fields*.

Rursus & incipiunt in corpora velle reverti.

But in all Ages, speculative Men in their nicest *Metaphysics*, could never be thought well in their Wits; who presumed there is no separate Existence of the Soul from the Body, Strange Contradiction! That immortal Beings, consisting of celestial Substance, should Act impossible against its Nature: since celestial Substance, according to the Axioms, and statute Laws of all *Philosophers*, whether *Academicks*, *Peripateticks*, *Stoicks*, or *Cynicks*, is not able to act or think Really. Now, to overthrow the Assertion of the Soul's Existence at once;
and

and by undermining the Foundation, to destroy the Superstructure: let us consider, what can be more absurd, or fallacious in *Logick*, and *Philosophy*, than to beg a Principle of a Thing that cannot be; and then to fasten a Conclusion, from most erroneous Promises. To propose a *Being*, whose Essence and Form is immortal, and consequently must be so, from all those undeniable Authorities I have cited; yet at the same time, to make this *Being* mortal in all its Faculties, indifferent in its Operations, and inferior to meaner Essences in its Understanding, either as to Divine, or humane Masters; which can proceed from nothing, but a Mortal, and material Cause; Let any thinking Person judge, whether such Notions do not more deserve *Hellebore*, to purge them, then Disputation to confute them? And, whether *Bedlam* be not the fittest *Academy*, for the Believers.

This idle Fancy, certainly in its Original, seems exactly to mimick the Follies of the *Alcoran*. The *Poets* of old feigned three Gods, to piss in an Oxes Hide, to make the famous *Orion*; so the Ingredients of *Atheism*, *Judaism*, and *Arianism*, composed a Religion obliging to the carnal *Turk*; thus a prophane Interpreter of the Old and New Testament, with the false Conceptions of Heathen *Philosophy*, soon degenerate into a *Cabalist*. Sometimes the venial Follies of many Passages created Laughter in me; but I was grieved at the rambling Prophanation of all the places of Holy Scripture cited by *Psychaletbes*.

Pinge

Pinge duos Angues sacer est locus. Pers.

I may sooner write upon the Water, or fly like a Bird through the Air, than recover *Psycholethes's* Senses, being polluted after so wicked a Manner as he professes; let him go where he pleases, persevering in his empty Fallacies, singing Hymns to his Crucify'd God, with most vain Lamentations, whom upright Judges condemn'd, and an ignominious Death destroy'd. I am sure of the Souls's separate Existence from the Body; and that it is true, what a certain Author writes,

וְהָיָה אֲנִי כְּמֵת וְאַתָּה חַי וְקַי
וְאַתָּה לֹכֵם כְּחַיִּים וְאֲנִי מֵת
וְאַתָּה יוֹדֵעַ לֵב יְהוָה וְאֲנִי יוֹדֵעַ

That is, *As I live, saith the Lord, I will raise you up in the time to come, in the Resurrection of the Dead, and I will gather you with all Israel.*

The *Psychonist* makes good the Moral in *Æsop*, *Perire quod facis ingrato*, by reflecting on several Authors, who by their indefatigable Pains have left that behind them in their Works, which would make him know better things than he doth, if he could but tell how to digest them well: But being not (as I suppose) well read in *Ethicks*, we can expect no better from him. Now because Dreams do prove
in

in a plain manner that there is an immaterial immortal Soul in Man, which is always in Action, always thinking, and always deliberating about something or other; he insignificantly alledges, there seems no necessity in Nature to allow the Soul to be always in Action, for the grounds of the inward Motion of the Soul proceed from a Representation of Objects to the outward Senses, which in sleep are lock'd up, and therefore if Providence has ordain'd, that those Conveyers of *Species* to the Soul should become unactive, and be at rest for a time, he does not see any necessity to suppose the Soul at the same time to be active, thoughtful, and designing. Alas! How Ridiculous is his Contradiction? He acknowledges that because all the Senses are unactive, thoughtful, and designing, therefore the Soul must be unactive, thoughtful, and designing; I vow such a *Noctiluca*, spoken of by *Boyl*, the famous *Virtuoso*, in his new *Phænomena*, pag. 19. would be very convenient for our *Pschomisanist* to search, without danger firing, among his Brains for Sense; for who besides could be so irrational as not to think when a Man's asleep, and has all his Senses usefess, but that Immateriality and Spirituality which is in Man must be active, thoughtful, and designing. Now four sorts of Dreams are convey'd to the Soul, viz. Dream Divine, Dreams Natural, Dreams Humane, and Dreams Diabolical.

Divine

Divine Dreams are either immediately presented to a Man's Understanding by the Spirit of God, as, *If there be a prophet among you, I the Lord will make my self known unto him in a vision, and will speak unto him in a dream.* Numb. 12. 6. Or mediately by an Angel presented to the Phantasie, and by the Phantasms thereof, convey'd to the Understanding; Thus the Angel of the Lord appeared to *Joseph, saying, Arise and take the young child and his mother, and flee into Ægypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.* Matth. 2. 13. But it is probable Visions are ceased, because since the light of the Gospel is manifested, God will no more Act by Dreams; and therefore in opposition to all former ways of manifestation, the Apostle puts an Emphasis on Christ, saying, *God speaks to us in these last days by his Son.* Heb. c. 1. v. 1.

Natural Dreams affect the Soul, which arise from meer natural Causes, as either from the predominant Qualities of a Man's Complexion in Health, or from the superabounding Humours of his Body in his Sickness, or inclination to Sickness. 'Tis true that a Man that is not an Idiot, hath many Notions of divine and human Things in his Head, whereon to enlarge in his natural Dreams, and to add, compound, and divide, and make up the whole Phantasie; but the Rise and Spring from whence these natural Dreams proceed, are the predominant Qualities and overflowing Humours of
the

the Body; so that according to them is the Complexion and System of the Dream. As for predominancy of Blood in the *sanguin* Complexion, proceed Dreams of cheerful Colours, Things, Actions, Musick, Banquets, Dancings, Leapings, Laughings, Jest-ing, and others. From the predominancy of *Flegm*, in the flegmatick Complexion, proceed Dreams of Waters, Navigation, Swimming, Fishing, Baths, Rains, Snows, Lakes, Rivers, Drownings, as also of weight hindering one's going, which is by reason of Fleigm oppressing and slugging the Stomach and Body. From the predominancy of *Choller*, like unto the yellow Colour, and fretful Temper thereof, proceed Dreams of yellow things, as also of Bawlings, Fightings, Battles, Burnings; and futable to to the speedy fury of this Temper, of flying. From the predominancy of *Melan-cholly*, futable to the black Colour, and earthy, cold, and heavy temper thereof, proceed Dreams of black Smoaks, and Vapours of Darknes, of Night, of Death, of obscure solitary Places, of Ruins of old Buildings, of Hell, of the Devil, of Strangling, of cutting off of the Head; Therefore these Dreams signify a Man's natural Temper, or sickly Distemper, but do not pre-signify any thing. Among which natural Dreams a Man according to his Complexion dreams of such things which he never saw nor thought, nor could not be in Nature; which argue there must be a wakeful Soul in Man presenting to his Phantasm such things as she thinks fit to mimick.

Now

Now of Humane Dreams; Some *Philosophers* call them Animal Dreams: It may be the Reason is, because these kind of Dreams, being such as are formed in the Night out of such Images and Imaginations which the Phantasie had conceived in the day time; the Images and Representations of the Actions and Things we had to do with in the Day, being newly impressed upon the Animal Spirits, and inhering there more tenaciously, do lie in those animal Spirits, as in a Storehouse, ready for the Operation of the Phantasie to renew them and to digest them into Dreams. But because Beasts have Phantasies, and we see that Dogs do Dream, and that Mens Dreams have some Notions of Rationality in them, therefore their Dreams deserve to be called Humane Dreams. Of these the Scripture speaks, *A dream cometh through the multitude of business*, Eccles. 5. 3. And we find it true by many Experiences, that all Men, as they use different Arts or Ways, Dream differently; which *Claudian* Limbs out to the Life, thus:

*Omnia quæ sensu voluntur vota diurno,
Pectore sopito reddit amica quies.
Venator defessa thoro cum membra reponit,
Mens tamen ad sylvas, & sua lustra redit.
Judicibus lites, auriga, somnia currus.
Væque nocturnis meto cavetur equis.
Me quoque Musarum studium, sub nocte silenti
Artibus assiduus sollicitare solet.*

But tho' these Dreams do rather *post-signifie* than *pre-signifie*, that is, after signifie what we have been doing, or at most signifie

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hie what is the habit of our minds ; yet are there Dreams that do signifie what shall befall one, as for example, *Valerius Maximus* (lib. 1. cap. 7.) tells, that *Calpurnia* dreamt she saw her Husband *Julius Caesar* lying in her Bosome most desperately wounded ; but awaking, and being terribly affrighted at her Dream, she desired him to keep the next day from the Senate ; but he not regarding his Wife's Dream, went thither, where he was most barbarously murder'd.

I shall proceed now to diabolical Dreams : That the Devil can be the Cause of Dreams, is apparent, in that,

First, He hath been such a cause of Dreams, therefore he can be so still ; his wit and wickedness not ceasing.

Secondly, He can suggest, as appears by woful Experience, evil thoughts to us when we are awaking, different from the many Objects and Things that then our Senses, and Thoughts are drawn after ; therefore much more to the Soul, when the Operations of the senses cease.

Thirdly, If he could represent evil Dictates before the mind of Christ, he can inject them into us.

Fourthly, That Devil that can present the shape of a dead Man to living *Saul*, can represent other Images and Imaginations of Things.

Fifthly, Good Angels have caused good Dreams, therefore proportionably, and by the Rule of Contraries, bad Angels can cause bad Dreams.

Some

Some sorts of Diabolical Dreams were named *unequívocas*, solicitous Dreams, which are solicitously obtained of the Devil, by Adjurations, Vows, Devotions, Sacrifices, Oblations, or other Religious Performances; as of those *Somnispices*, those Diviners by Dreams, counted in a kind Religious: Such were the Dreams of the Heathens; who having purified themselves by their Sacrifices, to fit themselves to receive full Manifestations by Dreams, did to that end lie down in the Night and sleep in the Temple of *Pasithea* (q. d. *πανθεα*, *omnibus dea*) one of the three *Graces* called *Charites*; the first named *Aglaiā*, *Ἀγλαΐα*, *Splendor*, the same as *Pasithea*; the second, *Thalia*, of *θαλλών*, i. e. always Green, never withering; the third, *Euphrosyne*, *Εὐφροσύνη*, Joy. And likewise they did lie down in the Temple of *Æsculapius*, and at the Altar of *Apollo*; and in their sleep the Devil formed Dreams in their Phantasies, as answer'd to what they desired; in which the Devil spake to them as if at an Oracle. Such were the Dreams of the *Manichees* in the time of the Primitive Church, as appears out of Ecclesiastical Histories: For tho' at the coming of *Christ*, Oracles (the greatest and strongest Delusions that ever *Satan* used) then ceased, as *Juvenal* complains,

—— cessant oracula Delphis,

yet he hath since by Visions and Dreams wrought in the Heads of many Men, most strange Conceits for the raising of Heresies:

Such were the Dreams of the *Monks* among the *Papists*, who lying down to sleep at their Altars, to receive Revelations, the Devil in their sleep in the Night, in Dreams appeared in the appearance of the Virgin *Mary*, or some other he or she Saint, *And no marvel, for Satan himself is transformed into an Angel of light*, 2 Cor. 11. 14. manifesting and confirming the Observation of such and such Popish superstitions. There are other diabolical Dreams, named *Ἀπρωδύγνια*, i. e. Dreams which were not with those solemnities, and with such earnest labour sought for; but suggested and formed in Mens minds by the Devil, perceiving them to be given to Novelties, strange Opinions, and unheard of Revelations. Such were those that presented to be inspired with some divine Fury, or strange Rapture, called *Lymphatici*, q. d. *Νυμφόλοτοι*, And the *Enthusiasts*, or pretended Revelationists. But that unlawful Art of *Somnispicive* or Divination by Dreams is evidently forbidden by the Scriptures; *If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee saying, Let us go after other gods (which thou hast not known) and let us serve them; Thou shalt not hearken to the words of that prophet, or the dreamer of dreams; For the Lord your God proveth you, and that prophet, or that dreamer of dreams shall be put to death*, Deut. 13. 1, 2, 3, 5. *I have heard what the prophets said, that prophesie lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of* the

the prophets that prophesie lies? yea, they are Prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name, for Baal. Behold, I am against them that prophesie false dreams, saith the Lord, and do tell them, and cause my people to err by their lies and by their lightness, yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord, Jer. 23. 25, 26, 27, 32. But you that profess a Knowledge of the Truth, stick to the word of Truth before any Revelations; nay, tho' an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. So say I now again, If any man preach any other gospel unto you, then that ye have received, let him be accursed, Gal. 1. 8, 9.

Now to the Soul again; when Man is defined to be a rational Animal, the difference is taken from his *Form*, which is a rational Soul. But because incorporeal Substances have none, and the Specificks of Corporeal, even lay hid, because of themselves, they incur not our senses in the place of *Form*, some Property must be taken; as, an *Angel* is an incorporeal Substance, a *Dog*, a barking Beast, and so forth. Surely there is a great difference between Man and Beast, since the form of Man is better than that of Beasts, because this is immaterial and immortal, and that material and mortal, wherefore it follows, that Man is better than a Beast. So when Man and Beast are said to be together, it is not simply, and of them-

selves, but in respect of *Animal*; for *Animal* is predicated of both together, and not first of the one, and then of the other. In which (as *Logicians* speaks) the *synonymous Genus*, is distinguished from the *homonymous*; because this is not predicated together of its Species's; but first of one, and then of another. I hope every rational Man will conspire to own himself above a Beast, and utterly abhor the Parity that is made between them by the *Psychomisanist*; Rationality, I wish may Enlighten all Men, in whom, *Lullius* saith, *bonitas corporalis & spiritualis componant unam bonitatem*, pag. 37. Bishop *Bramhall* makes a difference between Man and Beast, by the Death of Creatures; saying, "The Death of
 "bruit Beasts, is not a Punishment of Sin,
 "but a Debt of Nature. And though
 "they be often Slaughtered for the use of
 "Man, yet there is a vast difference be-
 "tween those light and momentary Pangs,
 "and the unsufferable and endless Pangs of
 "Hell; between the meer depriving of a
 "Creature of temporal Life, and the sub-
 "jecting of it, to Eternal Death. Tho' the impious *Hobbs* says, *Animam humanam sua natura, id est ab ipsa creatione, immortalem esse negat, sed gratia Dei prebentis Adamo & Eva fructum Arboris Vitae, dum non gustarent de fructu Arboris Scientiae Boni & Mali, Quando autem praeceptum Dei de esu fructus Arboris Scientiae Boni & Mali transgressi erant nunc exclusi aditu ad arborem Vitae, facti sunt mortales, & ipsi & eorum posteritas; morientesque mortui manserunt, donec per mortem Christi*

Christi remissis peccatis, reviviscant ad vitam eternam in Resurrectione mortuorum generali. Sed juxta hanc doctrinam anima mortuorum nulla omnino existent immortales implorunt, nec piorum ante diem Judicii. Append. ad Le-

viath. Cap. 3. I suppose he has found to the contrary before now. Divers Opinions have been broached concerning the Infusion of the Soul into Man, which are but all Suppositions; *Albertus Magnus*, saying; *Prima materia recepta in matrice habet naturam lactis sex primis diebus*; and a little after, *Deinde illa materia transmutatur ad naturam seu colorem sanguinis spissi & aliquantulum bene cocti, & hoc per novem dies, Postea tunc ab isto tempore fit consolidatio in membris fetus, in duodecim diebus. de secret. Mul. Cap.*

2. The Scholiast Remarks on it, that it is a doubt, what Members are first formed and generated in the Womb; some say the Liver, because in the Liver, is the first Nutrition, and Vegetation of the Spirits, and *quia ab epate discinditur prius semen, quam in corde, ideo videtur epas primo generari.* But it is my Opinion as well as others, That the Heart is first generated, because it is the first living, *principium vite, cor esse neminem velim dubitare, says Harvey, de cord. & sang. motu. Cap. 15.* wherefore 'tis thought, That as soon as that principle Standard of Life is formed, the Soul begins its esse; which Opinion *De Back, in Dissert. de Cord. pag. 29.* confirms in these Words; *Alongo jam auro audivit cor, non tantum, vita sed & universi corporis unicuique esse principium, in quo suum Anima ca-*

pit domicilium; & quæ tanquam fonte facultatis & Spiritus vitales scaturiunt. And not unlikely is it, but the Soul, That particle of divine Breath, may be first infused into the Heart, according to that of Bartholin, speaking of the Heart (called *Cor à currendo*) *ex cuius lesione Animal fere statim moritur, quia vite fons est, Institut. Anat. Lib. 2. Cap. 6.* Nay, so dangerous is it, for any thing to come violently near it, that pierce but the *Pericardium* (which those, that are read in *Anatomy*, knows to be a Skin which goes round the Heart, containing Water to cool and moisten it self, lest it should be scorched with continual motion) Man cannot live. Now the *Embryo* being ripe for formation of the *Fœtus*, the Soul being infus'd, hath the Power of forming the Body into shape: This Power of the Soul perhaps may seem as strange to many, as it did to *Libavius*; but then *Sennertus* bears me out in the Affirmation, saying, *quomodo forma corporis fabricatrices scire possint, in qua parte debeat collocari auris, in qua manus, pes, nasus & reliqua: Quantum caput fieri debeat, quantum reliquum corpus, quibus mensuris geometricis, ulnis pedibus, & palmis utatur, ut tantus fiat nasus, tantum os, quomodo idem faber nasum, aures, caput fabricare possit: id mihi nec mirum nec ridiculum videtur. Nam non vi sua forma mira præstant, sed sunt instrumentum & manus quasi sapientissimi opificis ac Creatoris Dei, qui ipsis hanc vim & efficaciam tribuit. De Consens. ac dissens. Chemicor. Cap. 9.*

The Blood which *Barrough*, in his Method of Physick, *Lib. 2. Cap. 10.* says many

many

many spit, through fulness and abundance thereof naughty, " gnawing asunder the " *Veins*, and bursting open the heads " of them; and the which *Actius* gives the following Description to purge; *Sanguinem purgat porri capitati succus, mercurialis, viola alba, malva Sylvestris salvia.* (Lib. 1. Tom. 3. Cap. 56.) being look'd upon by many to be the Life of a Man, it has given some occasion to suppose it to be the Soul, and accordingly, *anima* is put for *sanguis*, as in that of *Aristophanes* in *Nubibus* Act. 2. Scen. 1. *ἡ τὸν ψυχῆν ἐκτρέφει ἐξ-
sugunt animam, i. e. sanguinem.* And in that of *Virgil*, *Purpuream vomit ille animam*; on which, *Ruens* notes, thus *Homer. Iliad. 5. 83. πορφύρεον δὲ δάκρυον* *purpurea mors.* Locutio repetita ex veterum quorundam opinione: *Qui precipuam animæ sedem statuebant in sanguine, animam quæ esse ipsum sanguinem etiam nonnulli putabant.* But above all, so positive have the wise been in maintaining an immaterial, immortal, and incorporeal Substance is united to Man in this Life; that where Nature has been so irregular, as to bring forth Children with double Bodies, it was believ'd they had two Souls; this the Practice of *Christians* hath acknowledg'd, who have Baptised these geminous Births, and double Connaſcencies with several Names, as conceiving in them a distinction of Souls, upon the divided Execution of their Functions; that is, while one weep'd, the other laughing; while one was silent, the other speaking; while one awake, the other sleeping, and the like.

Lem-

Lemnius says of the Soul, *Divina mentis esse scintillam, ac spiraculum, qua hominem à belluis discernit, atque immortalitati asserit. de occult. natur. miracul. Lib. 1. Cap. 11.* You see, he makes a great deal of difference between a Man and a Beast. And although it is an incorporeal Substance, yet is it often shaken with Griefs, as we may find by several most lamentable and piercing Expressions in Scripture; for instance that of our Saviour in the Garden of *Gethsemane*, saying, *My Soul is exceeding sorrowful, even unto Death*; Matth. 26. 38. And that of the Royal Psalmist, *Save me, O G O D, for the Waters are come into my Soul*; Psal. 69. 1. Where by a *Metaphor*, Waters is put to signify the abundance of Afflictions that overwhelmed his Soul; for Waters is put in Scripture sometimes, to signify multiplicity, as in that of the Prophet, *The Lord bringeth up upon them the Waters of the River, strong and many, even the King of Assyria, and all his Glory*; Isa. 8. 7. where the great Army of the *Assyrian King* is signified by the greatness of Waters in a River: Which Spiritual Conflicts must needs be very grievous and irksome, as may be seen by the Oppression and Horror the Son of G O D lay under, when his Passion was approaching; and the Sorrows the King felt that was a Man after Gods own Heart; yet the saying of *Hippocrates*, *Ἀλὺκὴ χάρις πέλει οἷν τοῦ Ἰσοπρόβου λυσιτελεῖν* Lib. 8. *Aphor. 56.* or the Skill of *Æsculapius* acknowledg'd by *Galen*, to be *ὁ πατεὶς διδὸς ἡμῖν ἀσκληπιοῦ. detenend valet.* Lib. 1.

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Lib. 1. are insignificant to the Afflictions of a troubled Soul; that's a Substance so extraordinarily supereminent above the Body, that, if out of order, it must search for *Balm of Gilead* in the Scriptures, there are Corrosives to be found for a wounded Soul, *I will restore Health unto thee, and I will heal thee of thy Wounds, saith the Lord, Jer. 30. 17.* without his Grace, is no Cure for us; seeing Christ, who never Sinn'd, could not, as the Schools hold, Enjoy God, without his Chief Grace; *Quod non, quia gratia requiritur ad actum meriti in via, ergo ad actum fruitionis in patria,* says *Paulinus*, and *Haud dubie posset quidem absque gratia summa recipere fruitionem a Deo immixtam,* says *Melchior Flavius*, on *Utrum anima Christi potest summa frui Deo sine summa Gratia*, it being one of *Scotus's* Questions, *Lib. 3. distinct 13. quest. 4.* The Soul (not improperly call'd the *Primum Mobile*, by *Ficinus*, *de vita Lib. 3. Cap. 1.*) says *Fernelius*, *actionum vita stabiles & constans quedam in nobis est causa, qua presente vita actioque omnis perficitur, qua decedente simul vita perit atque dissipatur. de natural. part. medicin. Lib. 5. Cap. 1.* How different are Men's Opinions concerning the Soul? But let Men vary how they will about it, I shall ever esteem it immortal; I shall to the last, hold it a necessary Axiom, which is as *Wotton* explains it, (in his Translation of *Ramus's* Logick gather'd out of *Aristotle*, *Lib. 2. Cap. 3.*) such an Axiom that's always true, and cannot be false, as *God is immortal.*

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The great Master of Sentences, Lombard gives two very good Reasons why the Soul is united to the Body; The first is, *Quia Deus voluit, & voluntatis ejus causa querenda non est.* The second, *Quod ideo Deus voluit eam corpori uniri: ut in humana ostenderet conditione novum exemplum beatæ unionis quæ est inter Deum & quiritum: in qua diligitur ex toto corde, & videtur facie ad faciem.* Sentent. lib. 2. distinct. 1. For the obliging our selves to love Immortality, by believing the Existence of the Soul, which is the main essential part of the Christian Faith, we should heartily imbibe the Precepts of true Religion; *Continet enim vera Religio scientiarum earum rerum, quæ sunt Deo gratissimæ,* says Osorius, *de Reg. Instit. lib. 6.* in whom pleasing you are certain of an eternal Life from the day of resigning it up to him that gave it; for as that subtle Schoolman Suarez, says, *Opusc. Theolog. pag. 593.* quod non possit Deus tale propositum mutare, non solum ob immutabilitatem physicam, & realem: sed, quia alias divina assertio non permansisset omni ex parte vera: nam, licet verum esset se habuisse propositum, cum dixit, tamen simpliciter non fuisset verum illud fuisse futurum, quod ille dixit se facturum: quod repugnat primæ veritati, non ex speciali aliqua obligatione inducta ex vi novæ promissionis distinctæ a proposito, & assertionē, sed ex vi & perfectione ipsius primæ veritatis. Respect and Love of Religion are the highest ascents to Faith; but as James 1. 26. says, *If any Man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain.*

SECT.

S E C T. V.

*Proving by the Dictates of right Reason,
the Immaterial and Immortal Existence
of the Soul.*

THe Spirit of Man is the candle of the Lord, Prov. 20. 17. is a Adage spoken by King Solomon the wisest of all Men upon Earth; or rather as Pagnine hath it, *Lucerna Domini est animus hominis*, being nearer the Original; that is to say, the *Mind, Understanding, or Reason* of a Man is the Candle of the Lord. Now I design to prove the Souls Immortality by the Force of Reason; a Jewel so precious, that if any blaspheme it, 'tis to reproach Heaven it self, and to dishonour the God of understanding to question the Beauty of his Image, and by a strange Ingratitude to slight this great and royal Gift of our Creator. But some are so strangely prejudiced against Reason, as that they look upon it not as the Light of their Maker, but as on some blazing Comet, that portends present Ruin to the Church and the Soul, and carries a fatal, and venomous Influence along with it. And because the unruly Herds of Hereticks, and their Followers, by their meer pretences to Reason, have made shipwrack of Faith, and have been very injurious to the Gospel; therefore their weak, and staggering apprehensions are afraid of understanding any thing, and think that the very name of Reason, especially in Matters of Religion, must
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needs have at least a thousand Heresies couched in it: If you do but offer to make a Syllogisme, they'll straightway cry it down for carnal Reasoning. What would those Men have? Would they be banished from their own Essences? Would they forfeit and renounce their Understandings? Or have they any to forfeit, or disclaim? Would they extinguish those Intellectuals of their Maker's lighting? Or have they any to put out? Would they creep into some lower *species*, and go a grazing with *Nebuchadnezzar* among the Beasts of the Field? Or are they not there already? Or, if themselves can be willing to be shamefully degraded, do they think, that all others too are bound to follow their Example? Oh! what hard thoughts have those of their superexcellency; O error in gross! to harbour such a mean opinion of themselves, as to think their Creation expires in the void of a *non-entity*! Let's hear what are the Offences against Reason, that she is so much slighted? What Laws has it broken? Whose Commands has it broken? What did it ever do against the Crown and Dignity of Heaven, or against the Peace and Tranquillity of Men? Why are a weak and perverse Generation, so angry and displeased with it? Is it because this Daughter of the Morning is fallen from her primitive Glory? From her original Vigour and Perfection? Far be it from me to extenuate that great and fatal overthrow, which the Sons of Men had in their first and original Apostasie from their God; that, under which the whole Creation sighs and groans:

groans: But this we are sure, it did not annihilate the Soul, it did not destroy the Essence, the Powers and Faculties, nor the Operations of the Soul; Though it did defile them, disorder them, and every way indispose them. Alas! Is this a sufficient Cause to give her a Bill of Divorcement, because she has lost her former Beauty and Fruitfulness? O! Unhappy *Catastrophe* of Man's Happiness, because Men have not so much of Reason as they should; they are resolv'd to have none at all.

Many times, Reason is offensive to Men, because she cannot grasp, and comprehend the things of God; but vain Men, will they pluck out their Eyes, because they cannot look upon the Sun in his Brightness and Glory? Tho' Reason cannot reach to the Depths, to the bottoms of the Ocean, yet may it Swim, and hold up the Head as well as it can; though it cannot enter the *Sanctum Sanctorum*, and peerce within the Veil, yet may it notwithstanding, lie in the Porch: And if Reason be content with its own Sphere, I cannot guess why it should not have the Liberty of its proper Motion. Some Men dislike Reason, because it doth not oppose the things of God, and wrangle against the Misteries of Salvation. And Reason displeases some, because the blackest Errors sometimes come under the fair disguise of so beautiful a Name, and have some tincture of Reason in them; but truly, this is so far from being a disparagement to Reason, as that 'tis no small commendation of it; Men love to put a plausible Title, a winning

winning Frontispiece upon the foulest Errors. Thus Licentiousness would fain be called by the Name of Liberty; and all Dissoluteness would fain be countenanc'd, and secured under the Patronage of Free Grace. Thus wickedness would willingly forget its own Name, and adopt it self in the Family of Goodness. Some are afraid of Reason, because by Vertue of this, Men of Wit, or Subtilty, and Learning, will presently argue, and dispute them in an Error, so as that they shall not be able to disintangle a Truth, though in it self it be never so plain and unquestionable; but first, Reason it self tells them, that it may be thus, and so prepares and fortifies them against a Tryal; and then, this only shews, That some Mens Reasons is not so well advanc'd and improv'd, either as it may be, or as others is; a sharper Edge would quickly cut such difficulties asunder. Some have more refined and clarify'd Intellectuals than others, and one Soul differs from another in Glory; and that Reason, that can make some shift to maintain Errors, might with a great deal of less Sweat and Pains, maintain the Truth. So hoping I speak to Men, to *Christians*, to the Friends of Learning, I shall no further enlarge on the Nobleness of Reason, because, as *Symmachus* says of himself, *sum pauperrimi ingenii mei conscius*, Epist. 2. ad *Anson*. Therefore leave the Worth and Glory thereof to be celebrated by one more capable of handling the Theam.

Now must I produce Reason, a Daughter of Eternity, to bear Witness against the

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Psychomisanists Errors, and to prove we have a full assurance of the Existence of an immortal Soul in humane Body; and tho' the nature of the Soul cannot be found out, yet in this Case it is sufficient to obtain the Cause, if those Arguments, which we bring to prove there is a Soul, be of greater certainty, strength, and consequence, than those which the *Psychomisanist* bringeth, to prove there is no Soul. The day is certainly our own, for they can make no defence against it, if they go to Scripture, that's wrested to their own sense; Heathen Writers they cite not but what are Atheistical; the Fathers say nothing for them; in Philosophy they blunder; and if once they bring their damnable Opinion to be try'd at the Touchstone of Reason, they are surely condemn'd. For Reason dictates to us an internal Argument that convinces us of the Soul's Existence, now that Argument is taken from a natural and inbred Conclusion, which is generally ingrafted into the Hearts of all Men that surely *Man has a Soul to be saved*. Besides, doth the Soul of any other thing know Arts and Sciences, but only the Soul of Man? There is no Nation so barbarous, nor any Person so savage, but his Mind is endued, with some Opinion of an immortal Existence united to the Body: From this prenotion of the Soul it is that Reason concludes, the *Mahometans* in *Asia*, *Gentiles* in *Africa*, *Idolaters* in *America* adore something of a Deity for the saving them in a life to come; for go where you will, you shall never out-travel Religion: But had we

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no Souls there was no occasion of Religion, to keep an awe upon the Hearts of People and reduce them to Civility, for humane Laws we see (and especially if they were made more strict) are sufficient to restrain Men from acting many Crimes, being (altho' they are satisfied there will be a place of Torment hereafter to the Wicked) more afraid of temporal Punishment than any other.

Among all those general Notions which are begotten in the Mind, and are thought to be the first grounds of the very Law of Nature, there works in this Conclusion, that *Man has a Soul*; in which, *Culverwell* says, in his *Discourse of the Light of Nature*, cap. 7. "There's scatter'd some seeds of Light, "which fill it with a vigorous pregnancy, "with a multiplying fruitfulness, so that it "brings forth a numerous and sparkling Posterity of secondary Notions, which make "for the Crowning, and encompassing of "the Soul with happiness. In all Corners of the Earth Men allow of a Soul; tho' not, for want of the Light of the Gospel, they cannot see its essence so plain as we; for this must be granted, that the whole generality of the *Heathen* went a Gleaning in the Jewish Fields; they had some of their Grapes, some Ears of Corn, that dropp'd from them: And *Pythagoras* and *Plato* were beholding, for what they left to the *Gentiles*, to those Truths that are bound up in the sacred Volume. But with *Ezra* let us cry, *Blessed be the Lord God of our fathers*, cap. 7. 27. For illuminating the *Gentiles* so much with that ascending

ascending Light of Reason, that they could just perceive the Face of the Soul which naturally looks up to its Maker; and Reason inspires the very Infidels almost to exclaim against the *Psychomisanists* in eloquent *Cicero's* Words against *Cataline* the Conspirator, *Quousque tandem abutere, Catalina, patientia nostra?* Orat. in Catal. and make them punish the assertors of the Soul's Mortality for broaching so impious a Doctrine: And that of *Isocrates* is very certain, *Ἐν πολλοῖς μὲν, ὁ Διόνυσος, πολὺ διεκώτατος ἐν ἑαυτῷ τὰς τιμὰς ἀπεδιδάων γυνάμας, ὅτι τὰς ἡρώων διακρίμας πολὺ ὁ μέγιστος παροργισμὸν εἰληπάσιν ἐπὶ τὴν ἀγέλην συνηθείας.* Orat. ad Demonic. Who will not salute so lovely a Beauty as the pleasant Light of Reason? Welcome the first born of corporeal Beings; thou Lady and Queen of sensitive Beauties; thou Clarifier and Refiner of the Chaos; thou unspotted Beauty of the Universe: Let him be condemn'd to perpetual Night, to a fatal disconsolate Grave, that is not enamour'd with thy Brightness.

But Reason is not to be insulted over, because she is so calm and quiet in agreeing and complying with Faith, that she doth not oppose those high and transcendent Mysteries that are above its own reach and capacity: Nay, it had always so much humility, and modesty waiting upon it, that it would always submit, and subordinate it self to all such Divine Revelations as were above its own Sphere. However we have so much Reason as sees the Immortality of the Soul; the which *Quintilian* proves to be immortal by this Enthymema, *Anima immortalis est.*

Nam quicquid ex seipso movetur, immortalis est: Anima autem ex seipso movetur, immortalis igitur est anima, Instit. lib. 5. cap. 14. And truly, 'tis honour enough for a *Christian*, if he can but touch the hem of Evangelical Mysteries; for he will see a full Commenta-ry upon the Gospel, till he can behold the naked Face of his God. Reason, which is *scintilla divine lucis*, knows the parentage and original of the Soul better, than to think it has any *Repository* before the Body is born; this was only an Error which *Plato* laid down for a Maxim, *Περὶ ψυχῶν ἡμῶν, ὅτι ἡμῶν ἢ ὑμῶν* that the Souls of Men were long extant before they were born: Truly *Aristotle* gives truer and more reasonable Ideas of it than him; therefore, far be it from me to drop one word that should tend to the staining and eclipsing of that just Glory, that is due to his immortal Name: Yet I am not so much bigotted to him, as to look upon his Works as the irreversible Decrees of Learning; or to make him such an *Intellectus agens*, as *Averroes* would have, that must enform and quicken all that come after him. Reason is confirm'd in the certainty of the Soul's Existence; because the Scriptures, which are the infallible Word of God, has demonstrated the same in several Places; Why should the Creator flatter the thing created? He would not say *He is good unto them that wait for him, to the soul that seeketh him*, Lam. 3. 25. if Man had not a Soul. What can ones Reason think any otherwise than the Soul has Existence, when the Prophet makes a positive distinction betwixt the Body and

and Soul in these words, *Shall I give my first-born for thy transgression, the fruit of my body for the sin of my soul?* Mic. 6. 7.

'Tis in vain to look for the Soul's Parentage upon Earth ; for Reason tells us there is no mixing and blending of Spirituals with Corporeals, the Earth doth not contribute for the fixing and consolidating of them ; 'tis no airy puff will suffice for the swiftness and nimbleness of their motion ; no drops of Water will quench their thirst and longings ; they have a purer light and heat than could ever be fetch'd from an elementary spark ; in those humble and sordid Beings, there's nothing fit to represent, much less to produce the clasping and retentive power of Memory, the masculine and vigorous working of the Mind, the refined and comprehensive virtue of those Thoughts, that can recall, and look back to things past, that can interpret, and comment upon all present Objects, and with a prophetic Glance can spy out futurities, and possibilities, which are works not unworthy of a Deity ; nor can it e'er be shewn, that such rare privileges should be communicated to humane Nature any other way, than by the immediate bounty and indulgence of Heaven ; there being such singular and inimitable Idioms in the mind of Man, as could never be extracted from those ordinary and vulgar Entities. Tho' a sensitive Soul may creep upon the Ground, tho' it may roll and tumble it self in the Dust, yet Reason excites one to believe Man's above it, in that an intellectual Being scorns to look lower than Hea-

Yen it self; and tho' it be dated in time, yet it means to live as long as Eternity. The Heathen Poets had veiled, and muffled up the same Opinion in their *Mythology*; whiles they tell us, that *Promethens* (which is all one with *Providence*) did work, and fashion the Bodies of Men out of Clay; but he was fain to steal Fire from Heaven for the quickening, and enlivening them with Souls, which made the Prince of *Latine* Poets sing,

*Ignis est illis vigor, & celestis origo
Seminibus hæc ætæ lib. 6.*

but if some cannot perceive whether the generality of the Heathen did think, that every Soul was immediately created by God himself, yet at first they knew there was bestowed more than ordinary workmanship upon them, which they knew principally by those generous motions, which they found working in their own Souls; and partly by some Reliques of *Mosaical History*, and Writing of the Ancient *Rabbins*, that were scatter'd among them.

None of these great Lights of the World, the ancient *Greek* and *Latine* Fathers of the Church, ever scrupled the Existence of the Soul; wherefore Reason may prove that such Men, who endeavour'd by true Piety and solid Learning, to enlighten the Christian Faith by their indefatigable Labours, having examin'd every Nicety thereof with great strictness, would have admitted such an absurdity in their Writings for Posterity to laugh at. It was Reason induced the ancient Philosophers to have those Philosophical No-

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tions of the Soul as they had; *Epictetus* the Stoick call'd it, *συνενης Θεῷ*; the famous Emperor *Marcus Antoninus*, ὁ δαίμων, because that he knew the Soul was separable from the Body; and *Trismegistus* hath punctually and accurately determined the Soul as follows, 'Οὐδὲ ἐκ ἑστίν ἀποτεταμενῶν ἐκ τῆς ἐνόητης Θεῷ· ἀλλ' ὥσπερ ἡ πλῆρωσι καὶ δαῖψ τὸ τῆς ἡλίου φῶς. Alas! Reason obligeth Men to grant, that as corporeal, and material Beings were raised out of nothing by the Infinite Vigour, and Power of God himself, so he can with the very same Facility produce Spiritual Beings out of nothing too. Can he not as well light this Lamp out of nothing, as build the goodly Fabrick out of nothing? Cannot a creating Breath make a Soul, as a creating Word make a World? He that can create the Shell of Corporeals, cannot he as well create the Kernel of Spirituals? He that created a visible Sun, cannot he as well create an invisible, and intellectual Spark? 'Twas no Angelical Breath, but the Breath of a Deity, that gave life to the Soul; and it was not made after the Image of an Angel, but of God himself. Angels, and Souls, both came from the same Almighty Father of Spirits, from the same Glorious Father of Lights, who shewed the greatness of his Power in raising such goodly Beings, not out of himself, but out of nothing.

Whether ever since the first Creation the Souls of Men be lighted on the same manner immediately by God himself, by that commanding, and efficacious word, *אֵתְּ אֵתְּ*, *Genes. i. 3*, *Let there be Light, let there be*

an intellectual Lamp set up in such a Creature? Or, whether it be lighted by the Parents? Whether one Soul can light another? Whether one and the same Soul may be lighted by two? These are the several Branches of that great Question, which hath been frequently vex'd, and discuss'd; but scarce ever quieted, and determined. The *Divines* favour the way of *Creation*; the *Physicians* that of *Traduction*: Nay, *Galen* tells in plain Terms, that the Soul is but *regens in Cœu*, a meer temper, or complexion. And indeed some of the *Physicians* are as loath as our *Antagonist* was, *ab arte sua discedere*, and therefore they do embody the Soul, and try Experiments upon the *Spirits*; as if they could soften, and compose the *Paroxysme* of the Mind, and cure all the *Languors* and *Distempers* of the Soul; as if the *Drugs* would work upon *immaterial Beings*; as if they could kill *Souls* as fast as they can kill *Bodies*. No doubt but there is a mutual *Communion*, and *intercourse* between this friendly and espoused pair, the *Soul* and *Body*: No doubt, but there is a loving *Sympathy* and fellow-feeling of one anothers *Conditions*; but 'tis not so strong and powerful, as that they must both live and die together. Yet I speak not this, as tho' the maintaining the *Soul's Traduction* did necessarily prejudice the *Immortality* of it; for I know there are many *Learned Doctors* amongst them (and *Seneca* amongst the rest) that are for the *Soul's* beginning by a way of *Generation*, and yet do detest, and abominate the least *Thoughts* of its *Corruption*.

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The truth is, the *original* of all *Forms*, 'tis *in profundo*, 'tis very latent and mysterious; yet the *Naturalists* must needs acknowledge thus much, that the *matter* and *form* of every thing must have at least an *incomplete Being* before *Generation*: For by that they do not receive any new absolute *Entity*, for then it would be a *Creation*; but the *parts* are only *collected*, and *disposed*, and united by a strict and *Gordian Knot*, by an inward *Continuity*: So that in all such *Production*, the *materia oritur ex materia, & forma ex forma generantis*, and thus *Forms* are continued according to the degree of *Being*, which they had in the *first Creation*. Now why there should not be such a *traditio Lampadis* in the *Souls of Men*, will not easily be shewn. The *nobility* and *purity* of the *Soul* doth not at all hinder this; for there is a *proportionable eminency* in the *Soul*, that doth produce it: One *Soul* prints another with the same *Stamp of Immortality*, that it self had engraven upon it. But none can shew us more how an *immaterial Being* can thus be conveyed in a *Seminal way*, than they can shew us the manner by which it is united to the *Body*; which is a *Question* that cannot be determined in this *Life*: However 'tis enough for us, that the *Spirit of a Man*, either by the virtue of its *constant Creation*, or by virtue of its *first Creation*, is the *Gift of God*, that shall never see *Mortality*: Nay, the *Apostle* affirms, *The gift of God is eternal Life, Rom. 6. ult.*

S E C T. VI.

Considerations on the Four last things that are to be remembred, viz. Death, Judgment, Heaven, and Hell.

O f D E A T H.

WHen the great *Jehovah* by his Omnipotent Power had created in six Days this wonderful Machine of the World, he placed *Adam* in *Eden*, and cloathed him with Immortality; which Garden was so named of the *Hebrews* for the Delicacy thereof; of the *Grecians* named *ἡδυσ*, for the abundance of Pleasure therein, and in the *Persian* Tongue called *Paradise*, for so the Kings of *Persia* do name their delicate Gardens and pleasant Orchards; there might our first Parent have liv'd for ever without tasting Death, had he not disobeyed God. Which Disobedience was through the Malice of *Satan*, that ancient Enemy of Man; who envying the happy state of Innocence *Adam* enjoyed, fell in Friendship with *Eve*, enticing her to eat of the forbidden Fruit, and perswading her, that in so doing, they should both be as Gods. Silly Woman being ambitious of partaking an Equality with her Maker, took the Fruit, ate it, and gave it to her Husband to eat; by which unhappy Transgression Man losing the Favour of God, he was disrobed of his Immortality, and driven

driven out of *Eden*. Soon did he entail a Curse upon all his Posterity, for *Lluid* (in his *Consent of time*, Pag. 5. gathers from the Opinion of the Learned, "That all the Blessings of God which God created for Man in six Days, *Adam* lost in six Hours; and for that I wrote six Hours, Some of the best Learned affirm that *Adam* fell within six Hours after his Creation, some nine, some twelve; but all conclude that *Adam* fell the same day wherein he was created, and was the same day put out of *Paradise*.

By this Introduction of Sin into the World was death born; *For the wages of sin is death*, Rom. 6. v. ult. And not only was the sorrow thereof inflicted on him particularly as being the principal Sinner; but the Apostle saies, *As by one Man sin entred into the world, and death by sin; and so death passed upon all men, for that all have sinned*, Rom. 5. 12. That is, we are all tainted by original Sin. From this miserable Fall may I date the Calamity of Man; with *Tibullus* sing,

Hinc cruor, hinc cades, mors propiorq; venit.

Eleg. 3. lib. 2.

Ghostly Death, Nature's Slaughter-Man, God's Curse, and Hell's Furveyor, no sooner received his Commission, but with Troops of Terrors he rides about to make bloody havock among the Sons of Men; making before the Face of *Adam*, his Son *Abel* fall a Victim to his Fury by an untimely end. The Tyrant has no regard to Sex nor Age, nor to

to be bribed with the Gold of either *Indies*: He is daily battering this *Microcosme* of Man, continually shooting his Darts of Calamities through him, as *Apoplexies*, *Consumptions*, *Dropsies*, *Feavers*, *Gouts*, *Palsies*, and several other Distempers to bring him to his long home; besides several violent accidents that often happen to bring Man to his primitive Nature, Dust: For in the course of a Man's Life, *Multa cadunt inter calicem supremæ labra*, the meaning of which Proverb you may see in *Erasmus's* Adagies. We are all mortal, and shall once die; the Apostle assures us, *it is appointed unto men once to die*, Heb. 9. 27. And tho' *Enoch* and *Elijah* were translated, and so never dy'd, let not the *Libertine* think their Translation marrs the Text, it doth not in the least; for there is no general Rule without an Exception; wherefore the Text intimates, all Men shall once die, excepting *Enoch*, and *Elijah*, and those that shall be changed at the Resurrection. But how soon one shall die he knows not; we are uncertain, *Watch therefore, for ye know neither the day, nor the hour*, Matt. 25. 13. Now the best Preparative against Death is a Godly Life; for to the wicked Man, that lies on a dying Bed, Death appears very terrible; Conscience stings him, wherefore endeavour, with *Paul*, to have always a conscience void of offence toward God, and toward Men, Acts 24. 16.

Death is no Creature (as the *Heathens* thought, by their feigning her to be the Daughter of *Nox*) but *Creaturum sepultura*, it hath no Essence, it is no substance, but pri-

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privation : Or rather to describe what it is, it is the Cessation of the Soul's Functions : And as for the Name of Death, it is commonly called a *Sleep*, for the Patriarchs and Kings of *Judah* (according to the Phrase of Scripture) are said to *Sleep with their Fathers*. But the Benefit which a Pious Man shall receive by Death is, That *this corruptible must put on incorruption, and this mortal must put on immortality*. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality ; then shall be brought to pass the saying that is Written, *Death is swallowed up in Victory*. O Death where is thy Sting ? O Grave where is thy Victory, 1 Cor. 15. 53, 54, 55. Which Victory 'twas first obtained by the Death of Christ, who suffered under that wicked President *Pontius Pilate* ; was Dead and Buried ; and descended into *Hell*, i. e. into the Bowels of the Earth, where he *Preached unto the Spirits in Prison* ; 1 Pet. 3. 19. but not in Purgatory, as the *Papists* do urge from this Text ; a plain Interpretation of which you may see in *Marlorat* on the New Testament. Christ by his Crucifixion hath abolished Death, and hath brought Life and immortality to Light, 2 Tim. 1. 10. Wherefore, seeing we must die, good God ! Grant my Death may be in Peace, like *Jacob's*, *Let me die the Death of the Righteous, and let my last End be like his* ; Numb. 23. 10.

of

OF JUDGMENT.

SAint Paul says, *In a moment, in the twinkling of an Eye, at the last Trump (for the Trumpet shall sound) and the Dead shall be raised incorruptible, and we shall be changed, 1. Cor. 15. 52.* then shall the Great and Terrible Day of the Lord begin, wherein all the very same Bodies which Men had before they Dy'd, shall (though turn'd to Dust and Ashes) rise again, and in the same instant, every Man's Soul shall re-enter into his own Body, and stand before the Tribunal of Christ, to receive every Man according to his Work. *Job* had a lively Representation of the Resurrection, when he said, *I know that my Redeemer liveth; and that he shall stand at the latter Day upon the Earth: And though after my Skin Worms destroy this Body, yet in my Flesh shall I see God; Job 19. 25, 26.* I hold not, as some do, that the Ruins of the fallen Angels shall be repaired by just so many good Men, because that will relish too much of Predestination; but must own that the Bodies of the Elect being raised, they shall have some most Excellent and Supernatural Qualities. First, They shall be raised in *Power*; whereby, they shall ever be freed from all wants and weaknesses, and inabled to continue without the use of Meat, Drink, Sleep, and other former helps. Secondly, *Incorruption*, whereby they shall never be subject to any manner of Imperfections, Blemish, Sicknes or Death. Thirdly, *In Glory*, whereby their Bodies shall shine forth

as the Sun, Mat. 13. 43. Fourthly, In *Agility*, whereby our Bodies shall be able to ascend to Heaven; to which *Agility* the Prophet alludes, saying, They shall renew their strength: They shall mount up with Wings as Eagles; they shall run and not be weary, and they shall walk and not be faint, Isa. 40. 31.

The Judge at that Day will be *Christ*, For the Father judgeth no Man; but hath committed all Judgment to the Son, Joh. 5. 22. which Texts clears that in *Genesis*, Then the Lord Rained upon Sodom and upon Gomorrah, Brimstone and Fire from the Lord out of Heaven, Gen. 19. 24. that is, God the Son, from God the Father. But the Place where Christ shall sit in Judgment, shall be in the Air, over the Valley of *Jehoshaphat*, by Mount *Olivet*, near unto *Jerusalem*, Eastward from the Temple. The Scripture seems to intimate so much in plain Words: For, behold, in those Days, and in that Time, when I shall bring again the Captivity of *Judah* and *Jerusalem*, I will also gather all Nations, and will bring them down into the Valley of *Jehoshaphat*, and will plead with them there, for my People and for my Heritage *Israel*, whom they have scattered among the Nations, and parted by Land: Assemble your selves and come, all ye Heathen, and gather your selves together round about: Thither cause thy mighty ones to come down, O Lord. Let the Heathen be wakened, and come up to the Valley of *Jehoshaphat*: For there will I sit to Judge all the Heathen round about; Joel ult. 1. 2, 11, 12. Besides, as Christ was thereabout Crucified and put to an open Shame, so over that Place, his glorious Throne

Throne shall be erected in the Air, when he judgeth his People: For it is meet Christ should in that Place Judge the World, where he himself was unjustly Judged and Condemned.

And tho' this will be a Day of Joy and Gladness to the Righteous, yet Dreadful will it be to those Reprobates, to whom the just Judge shall say, *Depart from me, ye Cursed, into Everlasting Fire, prepared for the Devil and his Angels*, Matth. 25. 41. O Terrible Sentence! From whence the Damned cannot Escape; O Dire Sentence! Which being pronounced cannot be withstood; O Sharp Sentence! against which a Man cannot except; O Implacable Sentence! From which a Man can no where appeal. In which Capital Sentence is once express'd the Reprobate's Separation from all Joy and Happiness; his Black and Direful Excommunication; the Cruelty of Pain; and Perpetuity of Punishment. This is the dreadful Day that *the Kings of the Earth, and the great Men, and the Rich Men, and the Chief Captains, and the Mighty Men, and every Bond-man, and every Free-man hid themselves in the Dens, and in the Rocks of the Mountains; and said to the Mountains and Rocks, Fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb: For the great Day of his Wrath is come; and who shall be able to stand?* Rev. 6. 15, 16, 17. This is the Day of which repenting David was afraid, saying, *Enter not into Judgment with thy Servant: For in thy Sight shall no Man living be justified*, Psal. 143.

2. Now

Now (as St. Peter Writes, who *Bucholcer* saith, in his *Jud. Chronol.* was Crucified by Nero with his Feet upwards) If the righteous scarcely be saved, where shall the ungodly and the sinner appear ? 1 Pet. 4. 18. Consider this, for It is a fearful thing to fall into the hands of the living God, Heb. 10. 31. Wherefore to escape the Wrath of God, who made Heaven, the Heaven of Heavens, with all their Host, the Earth and all things that are therein, the Seas and all that is therein, Neh. 9. 6. You must not be deluded with the Pomp and Vanities of this World ; Love not the World, neither the things that are in the World. If any Man love the World, the Love of the Father is not in him, 1 Joh. 2. 15. Arm your self with those supernatural Virtues, Faith, Hope and Charity ; but the greatest of these is Charity, 1 Cor. 13. v. ult. For Charity shall cover the Multitude of Sins, 1 Pet. 4. 8. A great President of which was left us by *Darius* an Heathen Emperour, for though *Alexander* the Great had made his Countrey the Fatal Seat of War, populating it every where with Fire and Sword, drenching it in the merciless Waves of Destruction, yet in the midst of his Calamity, he cou'd wish his Enemy all the Prosperity imaginable ; for holding up his Hands to Heaven, cry'd out, as *Quintus Curtius* Writes, *Dii patrii primum mihi stabilite regnum : deinde si de me jam transactum est, precor ne quis potius asia rex sit, quam iste tam justus hostis, tam misericors victor.* lib. 4.

So great have been the Presumption of some, that they have attempted to set the time of Christ's coming to Judgment, tho' he has told us himself, of *that Day and Hour knoweth no Man, no not the Angels of Heaven, but my Father only*, Matth. 24. 16. 'Tis a saying among the *Rabbins*, that, *The World shall stand Six Thousand Years, and then it shall be consumed by Fire: Two Thousand Years without Law; Two Thousand Years under the Law; and Two Thousand Years under the Gospel.* *Regiomontanus* said it should be in 1588; *Napeir* between 1688 and 1700, but they have both failed in their Predictions; and as *Bodin* (*Method. Hist. Cap. 8.*) saith of such busie Inquisitors, *hec subtilius inquirere, qua nec humano ingenio capi, nec ratione possunt, nec divinis oraculis probari non minus ineptum quam impium videtur.* Some *Astrologers* have presumed to point at the dissolution of the World, but as they fail in their Prognostications of *Rain, Snow, Thunder, or Comets*, much more when they pretend to reveal that secret; *Augustus* put such sort of Fellows out of *Rome*, *Claudius* out of *Italy*, and *Vitellius* out of the World: Sad if such lying Men shall be tolerated in a *Christian*, in a reformed Church! Whose Villany is sufficiently set forth by *Gellius*, *Noct. Attic. lib. 14. cap. 1.*

But let the Terrible Day be when it will, we shall have amazing Forerunners of it; there will be such a shaking of Heaven and Earth, as will loosen and dissolve the whole Frame of Nature; there shall be Wars, and Ru-

Rumors of Wars; flaming Comets, Earth-
 quakes, and divers Apparitions; *Signs* in
 the Sun and Moon; the Earth shall have the
 Palsie, and the Heavens Convulsion-Fits;
 Fire shall fall from Heaven; the Air shall be
 full of Tempests, Hurricanes and Thunder;
 all the Powers of Heaven shall be shaken;
 there shall be supernatural Storms, and E-
 clipses as stupendious as that which made *Di-*
onysius the *Areopagite* cry out, *Aut Deus natu-*
ra patitur, aut Mundi machina dissolvetur; the
 Sun shall be darkned, and the Moon shall
 not give her Light; the Stars shall be sha-
 ken, and misplac'd; those goodly Lamps of
 Heaven shall Tremble: *Christ* will loosen
 with one shake of his Arm all the Stars of
 Heaven; a fearful Confusion will then ap-
 pear; the Waves of the Sea Swelling, Roaring,
 Foaming, and mounting above the Clouds;
 the Earth full of Yawning, Cliffs, and Vi-
 olent Tremblings; Sea Monsters will ap-
 pear on the Land; and all Dumb Creatures
 run about enraged, so that none can Tame
 them; Lightning shall melt the Elements;
 and other more dreadful Prodigies, which
 shall terrifie, *Mens Hearts failing them for*
fear, Luk. 21. 26. which surprizing Day
 shall put them into a greater Consternation
 than the *Jews* were, when there was among
 them great Mourning, and Fasting, and
 Weeping, and Wailing, *Esth.* 4. 3. because
Ahasuerus had Published (through the In-
 stigations of Wicked *Haman*) an Edict for
 destroying them, both Young and Old, little
 Children and Women, in one Day, *Esth.* 3. 13.

This Day of Account, and great Affizes will certainly come, wherefore to escape the dreadful Sentence, take God's Advice, *Seek ye me, and ye shall live*, Amos 5. 4. Like the Noble Bereans, be continually searching the Scriptures, which is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. 3. 16, 17. But if you'll not hear *Moses* and the Prophets, neither (*Luke 16. v. ult.*) would you be persuaded, if the Dead should arise to warn you; if Angels should Preach to you; or the Lord give you vocal and articulate Sermons, in Thunder, as he did the *Israelites* on Mount Sinai.

H E A V E N.

TIs evident that the visible Heavens are but the ragged Suburbs of that City which the Blessed shall enjoy: and all these created things, the Earth and Sea (tho' beautiful and goodly in themselves) shall make one Bonfire, when the day of our Coronation comes. *The heaven of heavens is the Lords thy God*, Deut. 10. 14. and where his most glorious Throne is erected; in this Tabernacle of the most high it is that we shall see Divine Promises and Providences kissing each other. We Pilgrims see little in this Valley of Tears; but our Prospect will be glo-

glorious on the Mountain of Spices: Then shall you see the chief of God's works, the most serene Person of *Christ*, to whose Beauty, the Sun is but a Globe of Darknes, or spot of Dirt; and in comparison of him, all the Glory of Men, and Angels is but Obscurity. There shall you be free of that goodly City, which God hath been adorning and preparing for his chosen from the Foundation of the World. But to add to this, we shall not only see, but enjoy *Christ*, sitting on the right Hand of his Father; and in enjoying God you possess all, in him is all thine Eye ever saw; thine Heart ever desired; thy Tongue ever asked; thy Mind ever conceived, that was good. In this Sun is all Light; all Water in this Fountain; thou shalt drink down the refined sweetness of all Creatures in Heaven. So glorious and transcendently beautiful (even to astonishment) is that Work of God, that in comparison thereof the former Work of God on Earth, saith the Prophet, *shall not be remembered nor come into mind*, Isa. 65. 17. *Europe* is stiled the Garden of the World, *Italy* of *Europe*, and *Naples* of *Italy*; you may over-praise those Places, or the Isles where there be two Summers yearly, but you cannot over-praise, over-think, or in your ranging Thoughts reach Heaven; yet you can fancy Cities built of Gold, Rocks made of Pearl, Mountains of Diamond, and Rivers of Chrystal; but all this cometh short of Heaven. Therefore as this is such a charming Habitation, *David* was in the right of it, to say,

*A day in thy courts is better than a thousand :
I had rather be a door-keeper in the house of God,
than to dwell in the tents of wickedness, Psalm
84. 10.*

Saints triumphant shall be able to abide and endure the flame of God's Glory, for Gold and Jewels will not suffer by Fire; tho' the Glory of *Jesus Christ* be much brighter than Lightning, yet it shall neither terrifie nor scorch us in Heaven. There is nothing but Serenity, Peace, and Tranquility: There will be an everlasting Calm in Heaven; nothing but rest and Joy; nothing to molest or affright us. O the blessed Quietness that is in Heaven! What a glorious Change will there be? There will be Summer without Winter; Day without Night; Calm without any interposing Storm; for all Motion ends in the Center. There are no Earthquakes; this Heaven, which is above all visible Heavens, the seat of blessed Souls, is a Kingdom that cannot be shaken by Thunder or any thing else: Thunder shall be no more heard by glorified Saints, than their Hallelujahs are by us. There shall be no more sorrow nor Crying, nor Pain nor Fear; there will be nothing but saying, *I will rejoyce in the Lord, I will joy in the God of my salvation, Habakkuk cult. v. 18.*

All these Benedictions will the Elect enjoy when this Fabrick of the World shall lie wallowing in its *exit*; and, by the way, I cannot but remark the divers Opinions that are held concerning the Universe. The *Epicureans* (who held that the *Atoms* or Motes, such

such as we now see in the Sun, by a casual Concourse, made the World) thought Nature would uphold it for ever. The *Peripateticks* (tho' they held not such a Creation as the other Sect) believ'd the World was Eternal. The *Stoicks* thought the World Immortal. Some have thought Worlds were before this. The *Academicks* held the World had a beginning, but no ending. *Anaxagoras* and *Democritus* held a Plurality of Worlds. Some are of Opinion that every Star hath a World ready peopled in it. Nay, they offer Scripture to maintain a Multiplicity of Worlds: As that in the *Hebrews*, *Hath in these last days spoken unto us by his Son, whom he appointed heir of all things, by whom also he hath made the worlds.* But the Original is *αιωναι*, and accordingly *Pagnine's* Translation is *secula*; which Expression is used by the Holy Ghost to set forth the Eternity of Christ; and as he was before all beginnings, and had a hand in the Creation according to that of Saint Paul, *by him were all things created that are in heaven, and that are in earth, visible and invisible,* Col. 1. 16. Therefore our English Translatours translate it *Worlds*: But if the proper word must be chang'd, I rather agree with *Beza*, who puts it in the Singular Number. I hope the Reader will excuse me, if I divert him with a Story of two Fryars, who discoursing how many Worlds were created, one of them affirmed there were Ten Worlds, quoting that Text in *Luke*, *Annon decem facti sunt Mundi?* The other looking into the Text replied, *Sed ubi*

sunt novem? Yet this is certain, tho' there be but one World, that much of it is yet unknown to us, and 'tis not long since a considerable part of the World hath been found out; witness those new Discoveries made by *Columbus*, *Magellanicus*, Sir *Hugh Willoughby* and others; and yet still great part of the Map and Globe is filled up with *Terra incognita*, the unknown Earth, lying either under the *Arctic*, or *Antarctic* Circle.

But passing o'er these vain suppositions of the Eternity, and Plurality of Worlds, (which are as vain as that Aphorism of *Macrobius*, which affirm'd, as *Rowland* says, (in his *Judicial Astrology* condemn'd, Pag. 183.) *That when Saturn is in Leo, Men live long, whose Souls shall afterward go to God*) Let me once more view the Heavenly Jerusalem, where Eye hath not seen, nor ear heard, neither have entred into the heart of Man, the things which God hath prepared for them that love him, 1 Cor. 2. 9. Heaven is a Pallace most splendid, illustrious, shining, blessed, fair, nay, I know not what Epithite to bestow on it, all in *Textor* come far short of its Glory. There shall we see and know one another again; there shall be, as *Causin* saith, *de Eloquent. sac & hum. lib. 14. cap. 14. Tot florentissimi Martyrum exercitus, tot Prophetarum oracula, tot gravissimorum sacerdotum catus, tot chori virginium; Eternal Pleasures, with Millions of Seraphims, Cherubims, Archangels, and Angels, singing most harmonious Anthems to the Glory of their Creator. There shall be*
holi-

holiness, Obad. vers. 17. mingled with everlasting Joys; but those shall not partake of these more than inestimable Blessings that keep not in his Commandments; The Prophet in the Whale's Belly confess'd, They that observe lying vanities, forsake their own mercy, Jon. 2. 8. Nor think not this eternal Rest is to be obtained by too late Repentance, for Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my father, which is in Heaven, Matt. 7. 21.

HELL.

THose that die in Sin, and the disfavour of God, who will not at all acquit the Wicked, Nah. 1. 3. shall most certainly be Tormented in Hell: *Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and Liars, shall have their Part in the Lake which burneth with Fire and Brimstone, Rev. 21. 8.* in which bottomless Lake of utter Darkness, Hellish Torments they will know neither Ease of Pain, nor End of Time. Into which Place of Endless Horror, after the Dainned are once Plunged, there shall they ever be falling down, and never meet a bottom; they shall ever be lamenting, and none shall pitty them; they shall always be Weeping for Pain of the Fire, and yet gnash their Teeth for the Extremity of the Cold; *The*
Chil.

Children of the Kingdom shall be cast out into outer Darknes: There shall be Weeping and Gnashing of Teeth, Matth. 8. 12. The Damn'd shall be Weeping, to think that their Miseries are past Remedy; they shall Weep to think that to Repent is to no purpose; they shall Weep to think, how for the shadow of momentary Pleasures, they have incurred these Sorrows of Eternal Pains; they shall weep to see how that weeping it self can nothing prevail: Yea, in weeping, they shall weep more Tears than there is Water in the Sea; for the Water of the Sea is finite, but the weeping of Reprobates is infinite. Wherefore If thy Right Eye offend thee, pluck it out, and cast it from thee: For it is profitable for thee that one of thy Members should perish, and not thy whole Body should be cast into Hell, Matt. 5. 29. Alas! there the lascivious Eyes of the Damn'd shall be afflicted with sights of gasty Spirits; their curious Ears shall be affrighted with the hideous noise of howling Devils; their dainty Noses shall be cloy'd with the noysome stench of flaming Sulphur; their Taste shall be pained with intolerable Hunger, and drunken Throats parched with unquenchable Thirst; their Feeling shall be tortur'd with the Stripes of fallen Angels, who shall wreak their Fury on Reprobates, because they can find no Ease themselves: And Conscience shall sting their perplexed Mind like Adders, when they think, how for the love of abortive Pleasures, which perished e'er they Budded, they

they so foolishly lost the Joys of Heaven, and
and incurr'd Hellish Pains, which last be-
yond Eternity.

That very Word Eternity is an Hell it
self; and it must needs rack the Understand-
ing to consider how for a little momentary
Pleasure in this World, every part of the
Body shall, without intermission of Pain,
be perpetually Tormented. Eternity (that
Circle of which Time is but the Diameter)
the Ancients represented by a Ring, as the
Hieroglyphick of that which has no beginning
nor ending; for after the Damn'd have
been in Hell as many Millions of Years as
there are Sands in the Sea, they are no nearer
the end of their Punishment, than when they
began to be punish'd; nay, we'll go yet fur-
ther: Suppose there were thrice as many
Worlds as there are Sands in the Ocean,
and all these Worlds were to be cram'd
with Sand from the Earth to the very
Clouds, and a Million of Ages (allowing
a Thousand Millions of Years for an Age)
were expired for every Sand in all those
Worlds so fill'd, not one Moment of Eter-
nity is pass'd; alas! There is no end of
Misery, and as oft as the Mind thinks of
this Word *never*, it is as another Hell in the
midst of Hell. Where the Wrath of God
shall sieze upon the Soul and Body, as the
Flame of Fire doth on Brimstone; in which
Flame, they shall ever be burning, yet ne-
ver consumed; ever dying, yet never Dead;
ever Roaring in the Pangs of Death, yet
never rid of those Pangs, nor knowing end
of

of their Pains: So that after they have endured them the vast time above mentioned, they are no nearer an end of their Torments, than they were the First Day that they were cast into them.

*Eternity's a Wheel that turneth ever,
And on its Axel will leave turning never.*

Augustin had just reason to say, *Anni tui dies unus, & dies tuus non quotidie, sed hodie: Quia hodiernus tuus non cedit crastino, neque enim succedit hesterno. Hodiernus tuus eternitas. Confes. lib. 11. Cap. 13.* When St. Peter Writes, *Beloved, be not ignorant of this one thing, that one Day is with the Lord as a Thousand Years, and a Thousand Years as one Day,* 2 Pet. 3. 8. God is *One that inhabiteth Eternity*, Isa. 57. 15. and from that endless Circle will with Indignation look down upon Iniquity; though at the same time, you shall be deprived, in these Hellish Torments, of the Beatifical sight of God, wherein consists the Sovereign Good, and Life of the Soul. You shall never see Light, nor the least sight of Joy, but lie in a perpetual Prison of utter Darkness; where shall be no Order but Horrour; no Voice, but of Blasphemers and Howlers; no noise, but of Tortures and the tortured; no Society, but of the mischievous Devil, and his cruel Angels; where shall be Punishment without Pity; Misery without Mercy; Sorrow without Succour; Crying without Comfort; Mischiefs without Measure; and Torment without

out Ease : For here *their worm dieth not, and the fire is not quenched*, Mark 9. 48. The Eloquence of *Cicero* cannot significantly enough express the Torture of Hell ; the Fancy of a *Michael Angelo* cannot sufficiently Paint it. The Heathen Poets (who believ'd a Place of Punishment to be after this Life, gave a dreadful Description of Hell, in their Fictions of ill-natur'd *Charon* ; *Cerberus* a monstrous Dog with Three Heads ; devouring *Harpies* ; *Chimera* a Monster that did vomit Fire and Flame ; tormenting *Furies* ; and other Plagues, yet all come short of the Reality of Terrors in that flaming *Abyss* : but one of 'em said very right in the following Lines,

Noctes atq; dies patit atri janua Divis :
Sed revocare gradum, superasq; evadere ad
(auras,
Hoc opus, hic labor est. Virg. Æneid. lib.6.

The certainty of the Damnation of wicked Souls is indisputable ; wherefore since the Word of God, Consent of Heathens, Opinion of the Fathers, Philosophy, and solid Reason justifie we have an Immortal Soul in us, we ought not to dispute against the Existence of it ; nor presumptuously enquire what its substance is, but continually study the salvation of it ; *Having confidence in thy obedience, I wrote unto thee*, Phil. verse 21. Hoping you may stand stedfast in that fundamental and most essential Point of Christianity which has been handed down to us
from

from the very Creation; let our Faith never
 mistrust this Doctrine; *Date franos impotentia*
natura, says one in *Livy*, *Decad. 4. lib. 4.*
 If you mistrust the Records of inspired Pen-
 men on this Matter, *I call heaven and earth*
to record this day against you, that I have set
before you life and death, blessing and cursing:
therefore choose life, that both thou and thy seed
may live, Deut. 30. 19. everlastingly. So
 sincerely wishing my Labour may establish
 the Hearts of all Christians in a true Belief
 of God's Mysteries, *Unto the king eternal, im-*
mortal, invisible, the only wise God, be honour
and glory, for ever and ever. Amen. 1 Tim.
 1. 17.

FINIS.